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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 28.

OPPOSITION TO TRUSTEES.

The principle of clerical irresponsibility to the people, has been acted upon by the Catholics, in years past, in this country, and has been *opposed* or resisted by some of the laity who have wished to retain a portion of their liberty. Their opposition is called by the priests a '*pretension*,' while the claim is represented by them as a '*right*' of the priesthood. To put down this lay prtension is a matter of '*necessity*,' they say; for otherwise they might be deprived of much of their usurped power.

Even in our own vicinity this principle has been acted upon, in relation to the land on which the Ursuline Convent, at Charlestown, was built. It is stated in the Boston Recorder of September 26, 1834, that, from the Records in the Offices of the Register of Deeds and Register of Probate, for the County of Middlesex, 'it appears that on May 17, 1826, William Walsh conveyed that land to Catharine Mary Wiseman, in consideration of the sum of 3500 Dollars; that on March 20, 1829, Catharine Mary Wiseman, in her Last Will and Testament, devised certain property, not including this land, to certain persons therein named, and all the remainder of her property, of every description, to 'Benedict Fenwick, Elizabeth Harrison, and Mary Barber, in trust, to apply the same towards the support and maintenance of the Ursuline Convent;' that on May 19, 1829, Mary Edmund St George, Mary John Ignatius, and Mary Benedict Joseph, presented a request to the Judge of Probate, that the said Trustees may not be required to give bonds for the faithful execution of that trust; that, on the same day, Bishop Fenwick presented the Will for allowance, 'there being no executor thereof;' and that the Will was accordingly allowed, no bonds being given.'

Whose property Mount Benedict is, in a legal point of view, we do not pretend to determine; but we should have been gratified if the Committee of the House of Representatives, had, at the Session of the Legislature, in 1835, made a rigid investigation into the title of the Ursuline Community to the land of Mount Benedict: the occasion of the Petition of Bishop Fenwick and others, for remuneration, certainly justified such a procedure; for even before the question of remuneration could regularly come up, that of *title* should be disposed of. If the Ursuline Community were trustees according to law, they should receive any gratuity which the Legislature might please to give; if they were usurpers of the trust, the property would revert to the heirs of the donors, or to the State, as the case might be. And in case of making a gratuity by the State as recommended by the Committee, it would not have displayed the usual caution of the Legislature to have made the remuneration to usurpers who had craftily evaded the law, instead of making it to the lawful owners, whether they be the heirs of the donors or the State itself.

Besides the real estate in Charlestown left in trust to Benedict Fenwick and others, there was some property left by will by John Thayer many years before, for founding a Convent. We have not learned that the Ursuline Community ever gave bonds as the law requires in using as trustees this property or any property which has been given to this institution or which has accrued to it in operation. The public has a right to know how this property has been used, for it was given for a public object. This institution has the same protection of law, as any other institution. Every protestant institution is responsible to the public for the management of its concerns. Why is the Ursuline Community exempted? When other institutions ask for aid, they give an account of their funds and of their affairs; why should not the Ursuline Community do the same?

This case of the Ursuline Community, evading the law which requires bonds in trusts, seems to arise from a general aversion among the Catholics to becoming responsible in any way to any body of men except to their ecclesiastical superiors. They are willing to enjoy the benefits of our industry and of our laws, but in certain circumstances when a legal responsibility would require of them an account of their doings and of their expenditures, they wish to avoid the responsibility and yet would enjoy the advantage. Bishop Fenwick is a Jesuit as is well known; his order is exempt by the Pope from all civil jurisdiction in whatever country the Jesuits may be located, but still in some cases where the advantage could not otherwise be obtained, they can conform to the laws of the land.

If it should on investigation be fouud that the Ursuline Community were usurpers of the property on Mount Benedict, the convent there located could not, in any legal sense, be considered a *Catholic* institution; but, if it belonged to the State which is Protestant, it would be properly a *Protestant* institution; and it might be thus more appropriately called, if we consider the pupils sent there, about nine tenths of whom have been Protestants. Very slight offence, therefore, has on this supposition been given to the Catholics—very little injury has been in reality done to them,—by its destruction. The chief offence has been given,—the chief injury has been done,—to *Protestants* by that event. But considering that the legal title is doubtful, the Catholic excitement was altogether irrelevant. But considered in respect to the benefit of the institution, which had been almost exclusively enjoyed by Protestants, and only in a small degree by the Catholics, and even then by the least needy, they rather had reason to be indignant at the management of the Community in not charitably receiving their children for education, and to rejoice in the destruction of an institution so much perverted to their injury, on account of which they had a right to complain.

The Special Committee of the House of Representatives of Massachusetts, to whom was referred the Petition of Benedict Fenwick and others for remuneration as a matter of right, were unanimous in their opinion that the petitioners had no legal right to an indemnity from the State. All the members of the House, and the public generally, coincided in the opinion of the committee, that there is no law nor precedent which requires such remuneration for loss. The question then recurred—shall the petitioners receive a *gratuity* of ten thousand dollars from the State, as the blank in the Report was filled up when the subject was debated in the House? This question was decided in the negative by the House of Repesentatives, 412 to 67, on the 12th of March, 1835.

It may be well for us to consider whether there are sufficient reasons for this decision of the House, and whether it is justified by sound policy and the principles of Massachusetts legislation.

This question seems to me to present two aspects, considered in respect to the *motives* of the House, and in respect to the *objects* to be effected by the gratuity. First, if the object be to pacify the feelings of the Catholics, and conciliate them towards the Protestants, that they may hereafter feel more cordial towards the Protestants, then the motive would be *fear* lest some sort of retaliation should at some future time be the consequence of withholding the gratuity. This prudential view of the subject has been taken by some individuals, but it is a view by which I think no member of the House would be willing to confess himself to have been influenced in his vote, and which the public as yet are unwilling to acknowledge, as a suitable reason for making the gratuity.

Secondly, if the object be a charitable aid to the petitioners, the motive is a generous benevolence. Let us analyse the object considered in this charitable point of view. Is the gratuity a charity to the petitioners as individuals, that they may not want the necessaries or comforts of life? Certainly not. As they are situated, they are provided for in these respects; and they do not ask charity, nor are they considered the proper objects of charity.—Is the object to restore the loss to the petitioners *as trustees* of the Ursuline establishment? If this be the immediate object, that alone is not sufficient, for what advantage would it be to the community to put such a sum of money into the hands of the petitioners as trustees? Surely there could be none. We are then brought to the question—What use is to be made of the gratuity? The answer is ready from a thousand voices: It is to be applied to the purposes of education. Very good. Education is a delightful sound.—But how is the gratuity to be applied? and for whose benefit is the money to be applied? I do not know that the petitioners or any one else has ever published an account of the money received from time to time by the Ursuline Community; and surely the Legislature ought to know how money has been applied heretofore in an institution, before they give money for the aid of that institution in future. This point seems not to have been inquired into so fully as it ought to have been.

But I would further ask the question—For whose benefit is the gratuity to be applied? Is it to aid the rich or the poor, the Catholics or the Protestants, those who need or those who have an abundance? Is the object to aid a few or the many? Is the plan truly Christian, or does it savor of the world? or is the distinct object hardly thought of? We suspect that this last is the case. The Ursuline school has been patronized by the rich and by those in easy circumstances, and in general by no others. Is the bounty, the charity, the gratuity of the State, to be given to those who need not, or to those who need, assistance? Is it come to this, that our legislature are to give to the rich, and take from the poor? Are there any among us so lost to a sense of propriety as to censure, as to do any thing but applaud our Representatives for the almost unanimous vote which was passed in March 1835, not to make the gratuity recommended by the majority committee?

I believe here is the true ground upon which the Convent question ought to be decided, and I believe that the vote of the House can be sustained by sound argument. The Ursuline School has always been used as a school to educate the children of the rich in ornamental branches chiefly—and, so far as appears, it always has been intended to be a school for this purpose alone. There is no reference in it to a large number of the community, to those in straitened circumstances, desirous of an education; there seems to be no reference whatever in this institution to the education of females who are hereafter to be teachers, and who will thus extend widely the influence of their own advantages—while there is a reference of this kind in our Colleges and Professional Schools, which, in educating young men for various important stations in the world—are proper objects of legislative and individual aid and endowments. The object of sustaining tne Ursuline School, is not general, and calculated to benefit a large number of the people of this Commonwealth; it is local in a remarkable degree; it is most emphatically private, and calculated to benefit a very few individuals.

Besides, the education at the Convent is not the kind of education which is wanted in Protestant Massachusetts, strongly tinctured as it is with the peculiarities of the Catholic religion, and with foreign manners. We have, moreover, schools enough, and more too, and teachers enough and more too, of the Protestant persuasion, abundantly competent to teach every branch taught in the Convent, and as well; they have claims upon our patronage, prior to, and stronger than those of the Catholics, and they are free from many evils and dangers which must inevitably inhere in a Catholic Convent. Let it not be forgotten that Massachusetts is not in want of an Ursuline Convent for the education of her daughters; and therefore, there is no propriety in her throwing away money to build it up, nor is she censurable, but rather she ought to be praised, for withholding an ill-applied or wasteful gratuity.

The gratuity, if it had been bestowed by the State, would be for the benefit of but a very few Catholics; it would have been chiefly for the Protestants—the rich Protestants; for about nine of the last to one of the former, have been at school there; and very likely, if the institution was reinstated as it was before August 1834, this proportion would continue to be equally large; and I presume that it has never been contemplated by the legislature or the public, to give special aid to a few rich Protestants. In cases where no legal claim exists, but where the *matter is left to the discretion of the Legislature, that body have in view, in granting a gratuity or aid to an institution, the promotion of some important object of general interest.* But the proposed gratuity to the Ursuline Convent, does not appear to contemplate such an interest.

There is another view of the subject upon which I would remark in this connection. It may be said that the gratuity will aid the Catholics in respect to education. Let us examine this view. None but a very few of the rich Catholic children, not more than ten at one time, have been taught at the Convent. Very few can meet the expense. In point of fact, the Catholics can have no interest, nor derive any advantage from the Ursuline Convent, whatever may be their excited *feelings* on the subject. It has seemed to me that in the eye of reason, they had no ground of interest to be excited by the destruction of the Convent in August 1834; for generally speaking, there was no provision in that school for a single one of their children. The school was for those who could pay a large sum for a genteel education. Instead of being excited against the rioters or against the Protestants, on account of the destruction of the Convent, they had at that time and before, strong reasons for being excited against the Catholic managers of that institution, because the doors were not opened wider for the admission of their children who need the means of education, and because Protestant children who had the means, were admitted and preferred, to the exclusion of their own. The Bishop, the Superior and the Nuns, if they are actuated by Christian principles, are bound to take care of, and to do what they can, to educate the children of their own denomination; but they seem to be almost indifferent to it. The Catholics generally, can have no interest whatever, in reinstating and supporting the Convent: its destruction is a matter of entire indifference to them, in respect to any advantage in education, which they may possibly derive from it, unless its organization be changed, and provision be made for the admission of their children.

If the proposition before the Legislature had been to furnish means for the education of the Catholic children now in this State, according to a plan which promised to succeed, the Catholics themselves approving of and desiring such a plan; I believe that, not ten thousand, but a hundred thousand dollars and more too, might be appropriated from the public Treasury, and that such an appropriation would have been approved of by the whole people of Massachusetts, as most humane, Christian and politic. Some plan of this kind is wanted, some provision is needed for promoting the education of the Catholic population among us: it is recommended by the sympathies of human nature; it is urged upon us by witnessing their destitution in this respect; it is taught us, and commanded by the precepts of religion; and its necessity is enforced upon us by a prospective reference to our Commonwealth, and our country. Such a plan with a good prospect of success, has not been definitely presented to the public; and he who should present such a plan, would be deserving of the approbation, countenance and support of the whole community, would receive thanks of thousands now in ignorance, would receive the blessings of thousands yet unborn, and might be after Washington, the savior of his country.

FOR THE REGISTER AND OBSERVER.

THOUGHTS OF HEAVEN AND HELL.

At the close of day, in one of our country villages, I was walking alone, to enjoy the musing of that meditative hour. The scene around me was lonely and beautiful. I stood on a gentle elevation, whence part of the village might be seen at a distance. In the westward, the sun was just setting, throwing a hue of redness around, as if deeply blushing for the sins and follies, which it had that day beheld. Fitting time and fitting scene to carry our thoughts onward to the future, and bid us think of what shall be hereafter, when the sun of our life's day hath set.

And what will this future be? What is heaven? What is hell? Is the one an arbitrary reward, and the other an arbitrary punishment? I think not. Neither can I deem them to be two separate places of existence. But as in this world the happy and the unhappy are mingled together, so in the world of spirits, which I suppose around us, the good and the ill, the happy and the unhappy are mingled. The heaven of the one and the hell of the other is within himself. Is there a man who has lived in sin, whose heart has become corrupted, and whose native purity has been blotted from his soul, by the streams of corruption and iniquity flowing through it? That man lives. There are worldly pursuits, with which to drown the voice of his warning spirit. That man dies. The things of earth are gone. He is ushered into the world of spirits. The things which had been wont to make him deaf to the voice of conscience, to make him regardless of his spiritual nature, are left behind. Now all his sins, every deed, word and thought are present to his mind. There are no earthly objects to call them from his memory. He beholds the happiness of those around him. But heaven has no charms for him. He has not accustomed his soul to delight in spiritual and holy things; but his thoughts, feelings, and affections have been corrupted, and given to things sinful and sensual on the earth. These, have now left him; the world is gone; all around him is spiritual. His conscience is awake and has full action. Who can realize his state of misery? He whose sins haunt him, and whose conscience troubles him, in this life, unrelieved by Christian hopes, can in some degree imagine it. Now this is not any arbitrary punishment, inflicted by an offended God. No; it is the action, the carrying out the nature, the soul of man; which, had he not suffered it to become corrupted, might have experienced happiness instead of misery.

It was to save us from these consequences, that God sent his only Son into the world. And how evident, in the mission of Jesus, was the love of God. God beheld the world straying from the paths of purity and happiness; giving their souls to corrupting influences and their thoughts and affections, to sensual and unholy things which at death would fade, and leave nothing but a quickened and a tortured soul. Therefore God sent his son into the world, that the world through him might be saved. His mission was one of pure mercy, from the Father to his earthly children, devised by omniscience and furthered by almighty grace. Ought we not to make the only possible return, namely, sincere gratitude, and earnest endeavors to lay hold on eternal life as He has pointed the way through Jesus?

Let us now look at a true Christian. He lives. His spirit is under the influence of religious truth. His heart is warmed with love to God. His affections are set on things above. His soul is accustomed to delight in spiritual and holy things. His attachments have been pure and his chief happiness has consisted in doing good. He dies, and is ushered into the world of spirits. There he finds those objects, which he has loved. There is his Redeemer, there is his Father, and there are his brethren. There also, are those spiritual influences and heavenly joys, to which on earth he was longing to attain. Who can tell the joy and happiness of a soul thus blest? He who on earth, begins to feel the peace and joy of a Christian, can faintly imagine them. R. S.

DR. TUCKERMAN'S SPEECH AT MANCHESTER.

In the Register of Sept. 10, we gave the remarks of Dr Tuckerman before the Unitarian Association in London; we now insert those made by him at a meeting of the Friends of the 'Ministry to the Poor in Manchester,' and trust that our readers will be interested and instructed by them.

Dr Tuckerman rose, evidently much affected, and from this cause his voice was at first almost inaudible. He said he was literally almost overwhelmed by the kindness with which he had been received; but he must believe that in this expression of kindness, they were rather manifesting their sympathies with the great cause of humanity than merely expressing kindly feelings towards an individual. He continued—'When separated from you, my friends, by the broad ocean which rolls between your country and mine, often in imagination have I supposed that ocean no longer opposing a bar to our intercourse; and in the thought that a ministry to the poor had been established here, I found scope for the indulgence of the best sympathies of my nature. I have now had the opportunity and the privilege of accompanying here the apostle of your benevolence into the abodes of poverty, of degradation, and of wretchedness. I may be supposed to know something of the interests of this ministry, and although my friend (Mr Ashworth) with that characteristic modesty which so peculiarly distinguishes him, has spoken of the small amount of good which he supposes his labours have effected, I know that he has done greater good than he is willing to imply by any language in which he may have addressed you. I have had the happiness to pass a few hours in going from house to house with him, and in witnessing his intercourse with those to whom he is appointed to minister. And allow me to say upon this occasion, could I but see that interest awakened throughout Christendom in the great cause of extending the blessings of the Gospel of Christ to those for whom he whom we call our Savior intended that his religion should be the greatest blessing, the good tidings which the world could never extend to them,—could I see my fellow-beings awakened to a sense of their duty in the great cause of blessing our fellow-creatures, the poor, and the destitute, through the influences of the gospel, I could say sincerely, 'Lord now lettest thou thy servant depart in peace, for my eyes have seen thy salvation;' and gladly could I die, if by my death I could even give any impulse to aid in the accomplishment of such a plan. I am requested in this resolution to speak to you of the advantages of a ministry to the poor. And yet I know not how to speak to you of these advantages; because, as it would seem to me, they must so immediately force themselves upon the attention of every one who will but direct his thoughts to the subject for a moment, that every thing which I can say must have the character of a truism! The advantages of a ministry *to the poor*. Pray are there advantages in any ministration of our religion? Are there any advantages connected with its ministration in our churches? Are there advantages in its ministration for the rich, the intelligent, the cultivated, the refined? There never was a religion without any ministry; nor can any religion retain its hold upon society without a ministry. We all feel the importance of a ministry. Could the gospel have extended its influences to us, those influences which we now feel, without a ministry? And is the ministry which we have sufficient for the object of the gospel? This is the simple question. There are places for which it is not necessary to provide a ministry for the poor,—there are places in which the ministry as it is, is quite adequate to the wants of all that are within the circle of him who is to exercise the functions of a Christian minister; but look to our large towns, look to our cities,—is it so there? In the best city of Christendom one-fourth at least of its inhabitants are without the pale of all its provisions for religious instruction. In other large towns and cities one-third, and in some one-half of their inhabitants cannot, if they would, be accommodated in the places of worship. One third or one half of the inhabitants are unknown to the recognised ministers of Christ; and the recognised ministers of Christ are unknown to this portion of the community amongst which they dwell. Now, either this portion of these large towns need not a ministry, or they do need one. Of these numbers no doubt there are many who would, if they might, attach themselves to some of the religious societies around them; but in the present condition of society it is well known that wherever there is poverty, great poverty, there are circumstances belonging to a mighty multitude of families which almost necessarily cut them off from the privilege and opportunities of connecting themselves with their fellow-beings in the religious exercises of the Sunday in houses of prayer. They cannot, if they would come to church. They have not fit apparel in which they think they can appear amongst their fellow-beings in the house of God; and, my fellow-beings, should they come into your churches, with the best apparel they have, would you open your pews to them? Are you prepared to welcome them as your fellow-Christians, and to feel grateful in the thought, that rich and poor are here met together, and to rejoice in the opportunity of worshipping together the Maker of them all? No: society is not prepared for this. What then is the consequence? They are to be left without the pale of all religious influences, or they are to be provided with a ministry.

The advantages of this ministry comprehend all the good which the Gospel of Christ is intended to bring to those whom Jesus had in view when he said, 'The spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the poor, to bind up the broken heart, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' In speaking of this ministry, we have no occasion to deal in generalities—it is the peculiar privilege and blessing of this ministry that it is to be exercised from house to house: and, the peculiar blessing of him who is to serve the poor as a minister of Christ is, that he may bring his own soul into daily and personal, and most immediate contact with the soul of every individual to whom he shall have an opportunity of carrying the precepts, the doctrines, and the spirit of the gospel. My friends, I know not how to speak to you of the advantages of this ministry without entering into much detail, and I very much fear lest, were I to do so, my strength should fail, and I should be unable to say anything upon topics upon which I feel desirous to say a few words. But in passing from house to house in this ministry, we have an opportunity which no general and public ministry will supply, of accommodating ourselves to that infinite diversity which we find in the human character. Poverty is in itself a condition which calls forth a deep interest,—a strong and lively interest in the human heart. Very few of those in the highest condition of life, and of those who are born even in competence, know any thing of what is endured by multitudes of the poor. Poverty cuts off vast numbers of our race from all whose condition is superior to their own; they are out of the circle of every class of their fellow-beings, but of those who are poor as themselves; they are under the necessity of asking their fellow-men to give them leave to toil. There are multitudes who, in their poverty, understand what virtue is, and what charity is, and who would most earnestly desire to maintain virtue and charity amidst all the difficulties of the condition with which they are surrounded. But, my friends, it is difficult for you to estimate the greatness of the trial of him or of her who has to maintain virtue in poverty with strong and daily causes of temptation to sin, and who has not only to resist temptation on his own sole account, but has to endure the cries of his hungering children, when perhaps the employment cannot be obtained by which bread might be procured for those children. Ah! then come struggles of the soul, of which they never dreamt, who never dreamt of the pinchings of want. And are these fellow-beings to be cut off from society because they are poor? Is it enough to say to them, 'We have no labor to give you: we are sorry for your condition; but we cannot help it?' And must they go away and feel that there is no deep sympathy, no interest felt for them even in their animal wants, and no attempt made to supply those wants? Could you realize what are the temptations to vice, to sin, what are the exposures, and I am ready to say, what are the excitements to sin which accompany poverty, you would find in this condition great extenuation of what we call the guilt of the poor. I am often asked, do you not find deep degradation, deep guilt amongst the poor? My answer is 'Yes;' but I know not whether there is deeper degradation, deeper guilt amongst the poor, than I have seen amongst the rich. I do, however, know that the temptations of the poor in thousands of cases are ten thousand times greater than those of the rich, and that in the sight of the Almighty Father, who will judge us all, there are multitudes who have been born in poverty, and nursed in its lap, who have been reared in ignorance of religion, whose first hearing of the name of God, was when it was used in profanation,—multitudes of children of reckless parents, who had their appetites vitiated even in infancy, by that which most vitiates the body and destroys the soul, if it can be destroyed.

'When I consider what are the circumstances tending to destroy, if it can be destroyed, their whole moral nature, and when I consider the difficulties with which many of them have to contend, many even not born in poverty, but who have fallen into adverse circumstances, I say I do find much, not in justification of the guilt of the poor, but much which should call forth the strongest sympathies of society with their condition. I do say when I look at the circumstances acting upon the poor, and carrying them down to ruin, as fast as sin and misery can carry them,—when I consider that these circumstances are beyond the control of these poor sufferers, and within our control,—I do say, that the guilt of that which we call sin, and the misery of that which we call degradation, lies at our door, and God will hold us accountable for it. We must understand this, and not varnish over a great concern, which will be found an awful reality in the day of our great account. These poor will stand with us at the judgment seat of Christ, and if Jesus Christ says, we are to be judged by the word that he has given, so every one will be judged by that which he hath, and not by that which he hath not. If these poor have not had the word of God within their reach—'And have they not?' some one will say. Yes, but in circumstances in which it is a dead letter to them. We have had the Scriptures brought before us by the ministry who have called our attention to them; and why is the bread of life kept from the poor? Why have they not had the encouragements, the excitements to virtue and piety which we have had?—Because we have neglected them. Let us understand these things—they are of solemn import to us. It will be in vain to us in the great day of account, that we have been nominal Christians, and maintained an outward decorum and spirit, which have obtained the respect and approbation of our fellow-men.—We shall be judged by the word of Christ as spoken to us: and how did God intend that the gospel of Christ should be extended to the poor around us, but by its influence upon us?

The *benefits* of this ministry to the poor,—what are they to be? My excellent friend (Mr Ashworth) tells you he has visited many to whom his ministration has done no good. I am willing to believe, I do not doubt, that he has ministered to many in whom he has seen no good result from his ministry. But I will ask as to these, are they therefore to be disregarded, to be given up as hopeless, to be looked upon as utterly without the pale of our sympathy? Had our condition been no better than theirs, how much better should we be? Is there no moral element remaining in them? Is there none of them, whom, by awakening, encouraging, and exciting, we may first bring to a desire, then to a disposition, then to an impulse, then to a principle of virtue? Jesus did not act upon the sentiment, that any human being was ever to be given up. On the contrary, in the proportion that there were sin and misery, in that proportion did Jesus feel there was a claim upon his interest and sympathy. There was but one class against whom he uttered the terrible woes we read of in the Gospel, and that class was not of, nor to be found amongst the poor. They were the hypocrites, the pretenders to religion, those who fasted twice in the week, and paid tithes of all they possessed, and prayed at the corners of streets. Let us find our fellow-creatures as degraded as we may, as corrupted as we may, let us still remember that they are the children of God, and that He is our Father,—that they are the children of our Father, and that we owe to them eternal sympathy and interest, and let us feel that in proportion to the depth of their degradation, is their moral claim upon us. There may be many whom the most faithful services of the minister to the poor, may not recover to virtue: but my friend Mr Beard has expressed a sentiment which ought to be strongly impressed upon the heart of every one of us. The question is not, 'May we or not recover this or that individual to virtue?' but, what is our duty? Our duty is plainly to work, while God shall enable us to work;—while God shall retain in them reason, the circulation of the blood, the principle of life, there is still hope concerning them. Let us do our duty to the last. How many are the circumstances in which our poor fellow-creatures have been brought to the greatest degradation, in which human nature can be found; who have yet, by circumstances in the adorable providence of the Father, been brought back to virtue, and to peace, and to preparation for heaven! But independently of the calls of those, on whom apparently we are to labor with little profit, on many of whom no deep and permanent impression is to be made; there is a very great, a much larger class, in which great good may be done. Instances are comparatively rare, of those on whom no moral influence is to be exerted. I have been connected, as I believe, with every form of human vice; at least I have made it my object to seek out every form of human vice, and every condition of human misery, and I know not the being that I have considered as utterly beyond the pale of every moral influence. If we may not do all we would, in respect to one another, let us be grateful to God that we can do something.—It is better to save a fellow-creature from one sin, than to let him add to it a multitude of others. But the cases will be many in which the advantages will be so great, that the minister to the poor will think no remuneration of earth and time can for a moment be compared to them. I know that amongst the poor, there are those in whom the purposes of the adorable Father, in giving the nature which he has given, are most gloriously illustrated; and never have I seen our nature exalted to a higher excellence, than in some of the abodes of the deepest poverty which I have yet ever visited. There are those who, under circumstances the most unfavorable to every moral exertion, have yet, through a faithful maintenance of principle, and struggling with the temptations and difficulties of their condition, maintained a piety, a devotion, a fidelity to the sense of duty, which has exalted them nearer to my conception of the angelic and heavenly nature of spirits, than it has been my privilege to see elsewhere. It has been my privilege to see a poor creature, the tenant of a cold, dark, damp room, sinking gradually under a disease, which she perfectly well understood was soon to terminate her existence, suffering much from this disease,—a poor widow, the mother of three children, and the youngest of these children a cripple, drawing its little body about the dirty floor, which she could not cleanse;—I have seen that wretched mother passing through the spasms of the dreadful disease, and have gazed upon her, waiting till the spasms should have passed, and at last, as I have seen her opening her eyes, directed to me with a sweet smile, have said to her, 'Well Martha, how do you do, now?' She has exclaimed, 'Oh, Sir, I could pass through any suffering, while it shall give me the evidence I now feel, of the love of my

Father in heaven.'—Yes, the love of God enabled her to pass through every conceivable struggle, to give up herself, her children, her all to his care, and to feel happier than she would have done in the possession of the feesimple of worlds,—because she had a Father whom she could supremely love, to whom she could commit herself for time and for eternity. Let us go, then, with the minister of the poor. He is to be to them in the stead of Christ, he is to pass from habitation to habitation, to bring his soul into connexion with the soul of every one with whom he is privileged to have communion, to accommodate his instruction to the various conditions of individuals, to be to them in all the circumstances in which he may find them, a friend who can be their guide, their comforter, their support, to whom they can look in those difficulties, when otherwise they would have no friend; to prove the intermediate link which is to bind them to society around them, and to aid them, when otherwise their drooping spirits might sink, to raise them to God, and find themselves accepted.—Oh, my friends, the advantages of this ministry are the advantages which the gospel of Christ was intended to bring to the human soul, in all circumstances of want and misery, and in every case in which this gospel should be needed by man.

Is it asked, 'How is this ministry to conduce to the ends for which it is intended?' I would answer that its blessed influences are to be exerted, its glorious fruits are to be obtained, through the mere circumstances of the suitableness of the ministry, to the wants and condition of those to whom it is extended. We none of us are aware how dependent we are on the interest and sympathies of those around us. If we could but for an hour bring ourselves into a condition in which we were cut off from all human sympathies and interest, we should then feel how much we owe to those sympathies and interest, for every step we make to virtue, and for every feeling we have that approximates to happiness. The minister to the poor passes from house to house,—his business is to learn individual character in every house, individual exposure, temptation, excitement, every thing that concerns every one;—and his great business is to suit his instruction to every one, so as in every case, as far as possible, to recover from sin, and to aid in all the objects of Christianity.—Many are intemperate, perhaps from habit; associations like temperance societies may do something for the purpose; but the minister, if he can have the privilege of coming into connection with those who are exposed to intemperate habits, and to all the misery to which intemperance brings its victims, while yet the habit is not established, while yet the *first* steps are taking in this way to inevitable and utter destruction, he may present those inducements, and give those encouragements, which will alone meet the exigences of the condition of these poor and unhappy beings; and in the mere circumstance in ten thousand cases of finding that they have a friend, that they are objects of interest to one who has brought before them the difficulties and dangers of that path upon which they are entering, and in which they hope to find oblivion of care, and deliverance from trouble,—in the mere circumstance that they have a friend, earnest to warn them from their danger, and ready to aid them in a return to the virtue from which they have deviated,—multitudes may be recovered from the dangers and miseries of intemperance. Through the minister to the poor, many children who would otherwise fall victims to the most degrading appetites and passions, exposed as they are to all the circumstances that can bring them to moral ruin, may be recovered to the knowledge of virtue, to a state of usefulness to society, may be recovered to God. He alone has the means of rescuing many who are in circumstances of temptation, especially the young who have not yet advanced so far as to have the fetters of habit bound upon the soul, who yet may be taught and made to understand that they have something of a freedom of nature, with which they can act in the great cause of their own redemption and advancement in happiness; and this is the condition of multitudes, who, if neglected, will inevitably become the slaves, and finally the victims of sin. To multitudes of these, who may be found by a minister who has some knowledge of the circumstances of the first steps in the way of transgression, understanding their character, and necessarily accommodating himself to all those various peculiarities of their condition, which he alone can understand, he may be a minister to their salvation, when all other means and appliances together would have been ineffectual.

(*To be concluded.*)

WHAT WILL EDUCATE THESE CHILDREN?

Mothers, your example will educate them—your conversation with your friends—the business they see you transact—the likings and dislikings you express—these will educate them; the society you live in will educate them—your domestics will educate them; and whatever be your rank or situation in life, your home, your table, and your behavior there—these will educate them. To withdraw them from the unceasing and potent influence of these things is impossible; except you were to withdraw yourselves from them also.—Some parents talk of beginning the education of their children: the moment they were capable of forming an idea, their education was already begun—the education of circumstances, insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time—you can neither stop nor turn its course. Whatever these, then, have a tendency to make your children, that, in a great degree, you at least should be persuaded they will be.

You may engage teachers as numerous as you please, to instruct your children in things useful and praiseworthy, in their own place, but you must, by the order of nature, educate them yourselves. True indeed, you send your children to another school, and this is the best in the whole neighborhood, and the character of the teacher is not only unexceptionable, but praiseworthy.

When your children come home, too, you put a book of your own selection into their hands, or even many such books, and they read them with pleasure and personal advantage. Still, after all this, never one day forget that the first book they read, nay, that which they continue to read, and by far the most influential, is that of their parents' example and daily deportment. If this should be disregarded by you or even forgotten, then be not at all surprised when you find at another day, to your sorrow and vexation, and the interruption of your business, and even the loss of your domestic peace and harmony, that your children only know the right way, but still follow the wrong.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 10.

I have been speaking of active effort and personal visiting by the Rich among the Poor, and have expressed the hope that the number of laborers may be increased. I have endeavored to speak truly,—yet some ears may have caught a breath of enthusiasm in the tone of what has been said. And perhaps it may be well to proceed from the general strain of remark on this topic to its more special treatment,—to state more soberly the existing want and to indicate more clearly the sources and mode of its supply.

Why then should the Rich come in greater numbers to this effort and visiting among the Poor? I will try to answer the question calmly and from conviction. And I say, they should come, first, because there is more *work* than the persons already engaged in it can accomplish. All the spirituality that needs to be conveyed to the many Poor cannot reach them through a few small channels. More *conducting* material is called for. A few little wires are melted and destroyed in the heavy thunder-cloud's discharge. The healthy equilibrium of feeling cannot be secured without a freer, wider communication. Its full establishment will require hundreds of sympathising souls—thousands of ever-repeated, daily acts of kindness, and spiritual counsels and admonitions without number. To say that the Rich must either visit themselves or provide those who will vi it, does not touch the whole necessity of the case. So far as their ability reaches they are bound to do both. The mere giving of money is a great good, but can never atone for the omission of that personal, holy effort which money can never create or pay for. The idea that a man's conscience may be relieved in this matter by his stepping to the contribution-box, rests on a narrow view of the whole subject—such a view as the following.

Well, it is sad to behold these dead masses of ignorance and vice. It is mournful to see society resting on such rotten foundations. We must indeed do something in this dreadful necessity, or the upper palace-rooms of the social structure in which we live, will soon fall crashing to the dust. Let us then pour out our treasures to provide the needful props which may prevent the catastrophe, and save us from ruin.

This, I say, is a *narrow* view. For there is something more to be said about this state of things, than that it presents a dreadful necessity. Extreme want is sad to behold,—especially spiritual want. But it is not an entire, unmitigated evil, fruitless of good, and to be got rid of in any way, no matter how. Its removal should be sought by a course of affectionate, conscientious toil. And this brings me to my other reason why the Rich should come in greater numbers to active effort and personal visiting among the Poor. It is because that thus they will themselves gain the best of benefits and have a blessed work wrought out in their own souls. Even moral deadness, then, is not merely a thing to weep over. It is not altogether unrelated to our own living interests. The want existing in one place is correlative to a want existing in another place,—and the supply of these wants must be simultaneous or not at all. It would be a sad view indeed to take, that the condition of society is such, that those who labor for its regeneration must wear out their nerves without reward or benefit. Providence treats us far better than this comes to. High examples show us that such a state of things is never to be feared. The apostles, from their sorest toils, and even from the torments of persecution and the flames of martyrdom, looked upwards to an eternal weight of glory as the end and crown of their faithfulness. Our blessed Lord himself was made 'perfect through suffering.'

Friends, brothers and sisters, stay not behind then yourselves, because you have sent another in your stead. Be not willing to place one man in the stead of a host. In the carnage of war would you calmly see a few men and women overwhelmed in the rush of serried ranks, and trampled down by the hoofs of the warhorse?

I have tried to answer the question, *why* should there be more visiting. The next enquiry is, *who* shall visit? It would of course be folly to say the duty lies in equal proportions upon all. It would be folly to say there are not many other occupations and very absorbing ones, which are necessary to be carried on, not only to support the animal system of society, but also to nourish its spiritual life. And yet it can hardly happen that any one should be so engrossed in active pursuits as never to have time to look after the comfort or brighten the hope of a poor family. It would be a serious question whether any body has a right to be so engrossed. But let us look around and try to count up the hundreds among the Rich, who cannot plead this perpetual devotion to any serious business,—who use a considerable portion of their time in matters, if not of questionable utility, surely of inferior importance to the one in question. I would attribute this not to bad motives, not even to want of good motives. That thirst for action, God has so kindly given us all, will operate in the formation of habits hard to be broken, and whose character is in part determined by the suggestions of circumstances. A great deal that we condemn in fashionable life no doubt springs as much from this cause as from any want of high purpose. But if there be many, who are conscious that, with all their busy cares, they manage to turn a great deal of their time to very little account, will they not make an effort to break the chains of custom, when new and nobler modes of activity are suggested? I have that faith in human nature and that knowledge of human excellence which persuade me they will. If they do, no doubt the ways of social life will, in some respects be changed. Many a dress will be less costly, many an entertainment less luxurious, many an article of furniture less adorned. Many a call of mere ceremony will be omitted, as also many a visit to the scenes where joy and wo appear not healthy and alive, but moving round as spectral shadows—where *fiction* strives in vain to satisfy the soul's craving for an experience of reality—where the imagination, deprived of all true sensibility, kindles only into phosphoric flames—where hearts, that seem made of stone on the exchange, weep out a misty film of tears, like the rock walls of the tomb, as it were *because of the coldness of the place.* The tragic and the comic muse may have fewer devotees, but the number will be increased of those worshippers who bow at the shrine of immortal truth and duty. Many a device to assuage the fretting tick of the pendulum and enliven the weary progres of the hour-hand, will be no longer in demand,—for the hours will so hasten to those beginning to live in the world of spirits, that the *phenomenon* of time will almost entirely disappear. Many a pale face will feel again the glow of health, when the emotions, that vice and want and suffering excite, have again and again made it blush and kindle. Many a dim eye will brighten, as it beholds vice changed to virtue, inward want relieved by full supplies, and suffering raised to an eternal joy. Many a nerveless arm will grow strong if only by carrying phials of medicine to the sick and books of wholesome instruction to the ignorant. Is this prophesying dark things? Commence the experiment. If you find it all a mere parable, leave the work in the midst.

From what has been said, the answer may be inferred to the question, *who* shall visit? All should visit who have time for kindness. All should visit who have the means of supply to any crying want of the soul. Some may visit more than others. As to the measure and limits of his particular obligation, let every one be 'fully persuaded in his own mind.' There should of course be a discretion as to places. Some may visit where others should not. To many a place might it be useful for the young man to go, where it would not be well for the young woman to go,—and the reverse.

And here I touch upon the last question which arises in the unfolding of this subject. *How* shall the Rich visit?—What is it to visit among the poor? Unless this point be well understood, all that has been said of the importance of visiting, of the persons to engage in it, and the effect upon them of commencing the work, would be without any true meaning. Visiting then, in the first place, is not merely going from street to street and room to room and greeting the families seen, and making formal inquiries after their health and welfare. Nor is it, in the next place, mere kindliness of demeanor and good fellowship in the huts of poverty. It is not simply forming agreeable friendships with the outcast and despised. If this be all that is accomplished, the benefit is questionable indeed.

Visiting among the Poor *is* meeting them with the idea bright and the feeling strong in the mind of their nobler powers, their divine sonship, their immortal destiny. And it is speaking every word and performing every act towards them in consistency with, in expression of, this idea and feeling:—so that from this idea and feeling they can never escape while in your presence. Not that there should be any thing of hardness and constraint in the style adopted. Not that there should be any set *style* setting you apart as a minister rather than as a man. Not that there need be any assumed gravity, any seeming exaltation and eminence, in order to the best effect. I believe, on the contrary, that the most spiritual-minded will be the most simple-minded, the most easy of access, the most natural in communication. A true feeling of human brotherhood would remove equally the awkward condescension of the prince and the solemn grandeur of the theologian, at the same time that it will give a true kindness that like a stooping angel goes down to the lowest depths of vice, and a real solemnity before which the vile sinner will quake fearfully. It will prevent the sad mistake of supposing a trifling, familiar way to be the way of noble simplicity. It will effectually prevent a man from visiting as if he had only a little piece of business to attend to, or as if he 'called in just to see how the folks do.'—While the person visited will be made strongly conscious in his own soul that the matter in hand is of infinite importance to himself, it will preserve the visitor from feeling or appearing to feel as if he were doing any wonderful thing, any thing more than it was his 'duty to do.'

He who visits must of his own energy and purpose visit in this way. He will not reach it without solemn determination. It will not be given to him spontaneously, by influences from the characters he beholds and the scenes through which he passes. I have known a woman dying of consumption to have her mind so full of worldly affairs and troubles, that it was exceedingly difficult to stop for a moment the course of her remark, and fix her mind upon the eternal world opening before her at her very feet.

Visiting in the way described will of course be found not so simple a matter as walking out of and into one's own door,—but a real and exhausting labor. It will not be possible for any man to visit thus many hours in the day, and retain his health. But one visit in this manner is of more worth than a hundred made without preparation, without solemnity, without toil. But visiting thus performed, though an exhausting work, you will find also most interesting, exciting, joyful. That intense spirituality, to which our natures are wrought up by noble deeds, while it is the most laborious state we can be in, is also the most exquisitely blissful. In a lovely little book lately published, the author expresses the frame of mind produced at times by his sympathy with '*Nature*' thus freshly and beautifully—'*Almost I fear to think how glad I am!*' The true lover of souls, in his communion with the most degraded spirit, has raptures which Genius could set forth in like vigorous description. Morn's opening eye, the sunset's glow, seen far inferior in power of working on the heart, to many a changeful aspect of the very humblest mind; inferior to the beauty felt when the heavy mists are swept away from the eye of conscience, and holy purpose kindles every sweet affection into a glow which abides in its brightness, whether the orb of day rises or descends.

SPECTATOR.

THE MORALITY OF THE GOSPEL.

Futile is the charge which some allege, that the gospel is silent on the subject of patriotism. All, however, that can be really meant by such an objection is, that it says nothing of a tendency to fortify and build up a nation in its selfishness; that it confers not on one state a right to forge fetters for another; that it kindles no brand to ignite those popular passions which nature has already made sufficiently inflammable, and to which a vicious education has added the dangerous tendency of spontaneous combustion. But, as far as consistent with his ultimate and unearthly aim of establishing the universal kingdom of God, our Lord has prescribed every general rule on which the welfare of a country depends; and it would be easy to show, that no evil could possibly befal a state, either in its internal or external relations, which had not arisen from the infraction of one or other of his divine laws.

Besides, it should be distinctly remembered, that *love of country* is a phrase of very uncertain value; that the period may come when it will fall into comparative disuse, since it depends even for existence on the continuance of the present condition of the world. Only let the great society of nations harmonize and blend—only let knowledge go forth in its might, as it is promising to do, and throw down the barriers of conventional prejudice—and patriotism will enlarge and lose itself in philanthropy. This is a fact which is beginning to force itself on the conviction of the most reluctant. Even science cannot touch on this theme, without becoming loud and prophetic. It refuses to entertain any project less than the amelioration of the species. It undertakes to convince mankind that every true interest must be universal, that good is indivisible, so that to be enjoyed in perfection by one it must be conferred upon all. But, what science *says*, the gospel will *do*. In prosecuting the march which it has commenced, it consults the map of the world. As the sun of righteousness ascends in the firmanent, our moral horizon enlarges; those whom we have seen by the brand-light of ignorance disfigured into phantoms which it was thought merit to hate, are shown to be men whom it is pleasure to love; and thus all kindreds, people, and tongues, are drawn into the close relationship of a family compact, preparatory to their final assembly in heaven.

But, while the gospel aims at universal benevolence, it does not overleap any of the inner and smaller circles of duty: and, as one of these it takes up, directs, and sanctifies the love of country. In the conduct of our blessed Lord we behold a holy patriotism personified, the love of country embodied. Where did patriotism ever exhibit a nobler burst of sorrow than on Mount Olivet; when 'he beheld the city, and wept over it, and said, O Jerusalem, Jerusalem, how often would I have gathered thee, as a hen gathereth her chickens under her wings, but ye would not?' Whose patriotism ever endured what his did? He had but twelve offices to bestow; but then they were the highest out of heaven, and these he bestowed on twelve of his countrymen. He had but one gift to impart; but, Oh! it comprehends every other—the gift of eternal life; and this he directed to be offered to his country, *first*, 'beginning at Jerusalem.'—*Great Teacher.*

EDUCATION IN BENGAL.

Extract from a Review of the 'Report on the State of Education in Bengal,' in the Christian Examiner.

The English government has been turning its attention for some time towards the establishment of a system of national education, to be applied, with the necessary modifications, at home and in the Colonies; and, as a preliminary step, it is taking the proper measures for ascertaining what is already done to supply this want, by the people themselves, or by benevolent societies or foundations. The Report before us, which is intended to give the information required respecting the existing state of education in Bengal, was drawn up by Mr. Adam, whose name is familiar to most of our readers as having been a Unitarian Missionary for some time at Calcutta. If, in his efforts in connexion with the Board of Education, he succeeds in determining the government to the adoption of some wise plan of general instruction and civilization in British India, he will do more, though indirectly, for the ultimate diffusion of pure Christianity in that country, than all the missionaries put together. We think, moreover, that he is right in the general principle, that the plan adopted by the government for the improvement of the morals and intellect of the native population, should be, as far as practicable, based upon and accommodated to the indigenous institutions for this purpose, closely interwoven as these are with the habits of the people, and the customs of the country, and all other peculiarities of climate and physical and mental constitution, and, we may add, by no means so few or contemptible in themselves, as we had supposed.

Mr. Adam divides the existing educational institutions of India into four classes. 1. *Indigenous Elementary Schools*, or schools in which the elements of knowledge are taught, and which owe their existence to, and are supported by the natives themselves, in contradistinction to those that are supported by religious or philanthropic societies. 2. *Elementary Schools not Indigenous*, or schools for elementary instruction, attended by the native children, but supported by, and entirely under the control of foreign residents or benevolent associations. 3. *Indigenous Schools of Learning*, or colleges in which the higher branches of an Oriental education are provided for at the expense and under the sole direction of natives. 4. *English Colleges and Schools*, including all those institutions, both of a higher and lower grade, one of whose principal objects is to teach the English language, and through that medium European science and literature.

We have been most interested in the accounts given in the Report of the Indigenous Elementary Schools, from which it appears, as Mr. Adam says, that the system of village schools has long been extensively prevalent in Bengal, and that the design to give education to their male children must be deeply seated in the minds of parents, even of the humblest classes.

The elementary schools, not indigenous, have had to contend with many obstacles growing out of the prejudices of the natives, their want of confidence in the foreign residents by whom these schools have been established and are controlled, and the narrow and short-sighted policy in which the schools themselves have, in some cases, been conceived and governed. A large proportion of them have been opened in the neighborhood of the missionary stations, and are under the superintendence of the missionaries. It is to be hoped that these gentlemen have had experience enough to convince them, that, if they would make these schools extensively useful, it must be by conducting them on the most liberal plan, by confining them almost entirely to the children of the poor, and by adapting them, rather to improve by serving as models, than to supersede the indigenous institutions. We also hope, that their efforts will not be unavailing to do away the misconceptions, which lead native parents utterly to neglect the education of their daughters.

The growing desire, amounting even to a passion, on the part of the natives in some places, to give their sons, and their countrymen generally, the advantages of English instruction, and the efforts and sacrifices they have made and are making among themselves for this object, far exceed the common belief, and will be hailed by all as a most favorable omen. The more so, when it is understood from the author of the Report, that within his own knowledge, fifteen years ago, a European of reputed talents and acquirements, resident in Calcutta, in vain sought to obtain a humble livelihood by opening an English school for the Bengalese.

THE RECHABITES.

The Rev. Joseph Wolff says: On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites. He stood before me, wild like an Arab—holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him,—'Whose descendant are you?'

'Mousa,' said he boisterously, 'is my name, and I will show you who were my ancestors;' on which he immediately began to read from the fifth to the eleventh verses of Jeremiah xxxv.

'Where do you reside,' said I.

Turning to Genesis x. 27, he replied, 'At Hadoram, now called Simar by the Arabs;' and again referring to the same chapter, verse 30th, he continued, 'At Mesha, now called Mecca, in the deserts around those places. We drink no wine and plant no vineyard, and sow no seed! and live in tents, as Jonadab, our father, commanded us: Hobab was our father too. Come to us and you will find us 60,000 in number; and you see thus the prophecy has been fulfilled, 'Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever;' and saying this, Mousa, the Rechabite, mounted his horse, and fled away, and left behind him a host of evidence in favor of sacred writ.—*London Visitor*

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 24, 1836.

PRESBYTERIAN DISSENSIONS.

We were left under a cloud by the misty remarks of Dr Skinner, which we quoted last week from his speech in the case of Mr Barnes, in which he attempted to describe the boundaries between the old and new school of Presbyterians in matters of doctrine. We have since seen Dr Miller's speech on the same occasion, and have looked earnestly for light. But we find that Dr Skinner's *new* divinity is, as it appeared to us, the *old* divinity; the doctrines of imputation and of vicarious atonement. These are not the doctrines of Mr Barnes, which are impugned by the Orthodox Presbyterians. Dr Miller says—

Dr Skinner, greatly to my interest, presented to us a distinct statement of the doctrinal points in which we are all agreed, and then of some of those which he was pleased to say are peculiar to what is often denominated 'the New School.' In most of this latter exhibition of opinions I can entirely concur. It is wholly unjust to represent them as new. He told us, for example, that 'the righteousness of Christ, received by faith, is the sole ground of our acceptance before God; and that faith is instrument of our justification.' This I received and rejoice in most heartily: but Mr Barnes tell us in his book, that there is no intelligible sense in which the righteousness of Christ can become ours. And yet we are told that there is a concurrence between him and the New School, and that he fairly represents them!

[Dr Skinner here interposed, and read again the passage alluded to.]

I accord entirely with that. His [Christ's] righteousness is not ours in any sense which makes us personally deserving, or personally identical. No Calvinist ever said so: but when Mr Barnes declares that there is *no sense* in which the righteousness of Christ can become ours, I must complain, and do complain of it.

For the satisfaction of such of our readers as wish to learn what is going on among the Presbyterians, we may as well introduce here a circular, which has been issued by what we may call, to speak after the manner of politicians, a committee of vigilance, for the defence of orthodox Presbyterianism. We omit the preamble, in which the grievances of the minority in the last General Assembly are set forth, of which the decision on the proposed vote of censure on Mr Barnes is one, and copy only the questions propounded in relation to what is to be done in view of the irreconcilable differences between the two parties.

1. With so great diversity of sentiment in regard to doctrine and order in the Presbyterian Church, can we continue united in one body, and maintain the integrity of our Standards, and promote the cause of truth and righteousness in the earth?

2. If you think we can, then please to say how the causes that at present distract us can be removed.

3. Do you believe that there are ministers in our connection who hold errors, on account of which they ought to be separated from us?

4. If you think such errors are held, please to name them particularly.

5. If you believe that persons holding the errors you name, ought to be separated from our communion, what, in your judgment, is the best way of accomplishing it?

6. It was repeatedly avowed by ministers in the last general Assembly, that they received the Confession of Faith of our Church only 'for substance of doctrine;' '—'as a system;' '—or,' as containing the Calvinistic system in opposition to the Arminian, &c.' —hence we know not how much of our Standards they adopt, and how much they reject. Is this, in your opinion, the true intent and meaning of 'receiving and adopting the Confession of Faith?'

7. It is believed by many that much of the evil of which we now complain has come upon us in consequence of our connection with Congregational churches within our own bounds, and represented in our judicatories—we would ask you, whether, in your judgement, it would not be better for us as a Church, to have no other connection with Congregationalists than the friendly one which we now have with them as corresponding bodies?

You are earnestly entreated, Dear Brother, to give a serious and speedy answer to these inquiries. It is of vast importance to our beloved Church, that we should have embodied, as soon as practicable, the views of judicious, thorough Presbyterians of our connection, as the best index in regard to the course that ought to be pursued.

W. W. Phillips, J. McElroy, George Potts, John Breckinridge, Francis McFarland, William A. McDowell, John M. Krebs, Henry Ranklin, Hugh Auchincloss, James Lenox.

It appears that this circular has been followed by 'An Address to the Ministers, Elders and Members of the Presbyterian Church in the United States', containing an expose of the doings of the last Assembly and 'a powerful appeal to the Orthodox Churches.'

AMERICAN BOARD OF COMMISSONERS FOR FOREIGN MISSIONS.

A loud appeal has been made to the public by this Board, for some time past, in order to procure additions to its funds. It is not that less money has been bestowed during the past year than in years preceding, but that the wants of the Board are greater. Voluntary laborers have multiplied and the scenes of their labors are laid, but the means of the Board are inadequate to their support.

The twenty-seventh Annual meeting of the Board was held at Hartford, Conn. on the 14th inst. and a sketch of the Report of the Prudential Committee is given in the *Connecticut Observer*, in which it is said—

The Committee regard the project of extending the empire of Christianity through the world, as neither visionary, nor to be accomplished by miracles. They think appropriate means must be employed—though they look to the blessing of heaven to make the means effectual. These means are, the preaching of the Gospel, the press, and the education of the people. They suppose that for the portion of the work to be done by American christians, 1200 ordained missionaries, and 300 assistants, in addition to those now in the field, might be demanded.

We have not been indifferent spectators of the missionary exertions in progress within our borders, and have witnessed with much gratifition the wiser views which have come to be entertained of the work of converting the heathen. It is not now pretended that much has been or can be accomplished in the first stages of missionary labor by preaching. Education must be the basis of the missionary's work. It is by this that the pagan must be prepared for the first and perhaps the most difficult act, namely that of throwing off the superstitions (oftentimes cruel and bloody superstitions) by which he is spell-bound as if by supernatural power. It is by this also that he is to be prepared to exchange his hundreds of Gods or of divine incarnations, for the one God and Father of all. Then, if such affecting views of divine truth are communicated to him as the scriptures furnish, and especially if he can have such examples of benevolence, of purity, of sanctity set before him by the disciples of Jesus, as he required of his followers, great changes may take place in the work of human improvement. It requires even less of enthusiasm than we possess, to find ones self indulging in such fond anticipations of the future. And though so little, compared with ones wishes or even hopes, transpires to show that great progress is making, it may be that the seeds which are more and more widely scattered will spring up in times and places of which we are not aware, and bring forth plentifully.

COMMENTARY ON THE NEW TESTAMENT.

We published a communication, a week or two since, from the Rev. A. P. Peabody, relatting to the announcement, by a firm in this city, of a Commentary on the New Testament, as in the course of preparation, of which it was understood that Mr P. was to be the author.

It seems that the publishers and the author had not understood one another as to the time of commencing and completing the work; and the communication appears to have been written mainly with the view of correcting the error contained in the advertisement in reference to this point. Having this object particularly in view, Mr P. has inadvertently given occasion, in the language he uses, for the inference that the publishers had in the announcement of the work proceeded upon unwarranted assumptions. It seems to be implied that the conversation alluded to between the author and the publishers was not such as to authorize them to promise a Commentary on all the books of the New Testament, but, at most, only on one. This implication appears to have arisen from an agreement to make trial, at first, with a specimen volume, and, if the sale should warrant it, to proceed with the other books in order. The negotiation between the author and the publishers was conducted, at first, as we understand, through a common friend, and afterwards by the parties directly, during which some preliminary considerations were discussed; but the principal matters, as the plan of the work and the terms to the author, were concluded upon, and the contract finally entered into, at a personal interview of the parties. To this interview, as being the most prominent in his mind, Mr P. alludes in his communication.

The early announcement of the work was unexpected to Mr P., and its object misapprehended; which may serve to account for any appearance of censure cast on the publishers, in the communication referrred to.

THE YOUNG CHRISTIAN.

One of the Committee of the Berry Street Conference on the subject of a cheap religious paper, for wide circulation, has sent for publication, in the Register, some explanations occasioned by an article inserted in the Register a fortnight since, by the Publisher, relating to the proposed paper, entitled *The Young Christian.*

The editor of the Register has not attended enough to the history of the proposed publication to take any responsibility in regard to the misunderstanding between the parties concerned, and he thinks it best to postpone the insertion of the communication mentioned above. It is addressed to the Publisher of the Register, who is now absent. He will probably return next week in season to insert the piece in the Register if he shall see fit so to do.

THE CHEROKEES.

It is cruel to regard those who profess and practise pacific principles, as foes, and to insist upon it that they are enemies. Such has been the fate of the harmless Cherokees; and there is a very touching interest in the following 'Declaration' on the subject of alleged Cherokee hostilities, adopted at a meeting of 'the Cherokees in the valley towns.' It was communicated to the Treasurer of the Baptist Board of Foreign Missions, in this city, by Mr Jones,

missionary at the Board, and published in the *Watchman*. It is dated July 1st.

Whereas, we have learned with regret, that rumors of Indian hostilities, are producing much excitement among the citizens of the United States; and as many persons, unacquainted with the dissimilarity of condition and character of the several Nations of Indians, are apt to confound the Cherokees with other tribes less advanced in civilization and less pacific in their habits; by which an influence is exerted injurious to our people, and calculated to excite unfriendly feelings in the breasts of our white brethren.

With an earnest desire, therefore, to allay excitement on this subject, and to cultivate those friendly relations which have long subsisted between us and the citizens of the United States we make the following representations.

Our people have, by the favorable guidance of a kind providence, made considerable advancement in the arts of civilized life. They have begun to taste the sweets of home, and to cherish the charities of domestic and social intercourse. Dependence on the chase for a precarious subsistance is no more known among them. Their dwellings and their cultivated fields, every where bear marks of industry. Their predilections, their institutions, and all their interests are on the side of peace. They have no military system, nor military supplies of any description. Their reliance is not on the sword. They have no sort of connection with the belligerent tribes. And to confound the Cherokees with them, is altogether unjust. And we hope the Editors of papers will forbear to publish pieces, written by misinformed and thoughtless men, tending to excite unnecessary alarm.

With us, the tomahawk and the scalping knife have been buried for nearly half a century; and the love of war and the practice of it have become obsolete. A number of Cherokees indeed, still live, who spilled their blood and saw their fellows fall, beside the present Chief Magistrate of the United States, in defence of their white brethren. But their young men have never known war. They have not uttered the war-whoop of the savage, nor heard the yell of the battle-field, nor witnessed the carnage that slaughters fathers, husbands, brothers, makes widows and orphans, and wrings with agony the hearts of mothers and wives and sisters. We have nothing to gain by war; but every thing to lose; and our whole population would view any indications of hostility with as serious alarm and as deep regret as our white neighbors.

In conclusion: our friends may rest assured, that whatever sufferings we may be called to endure, we shall not have recourse to any other than peaceable means to obtain redress.

Signed on behalf of the meeting,

SITNAGI,
GALSATEEHEE,
OGANAYA.

We avail ourselves of this occasion to copy the following remarks of Mr Clay, at a Public Dinner given to him on his return to Kentucky by the citizens of Woodford county. They relate to the Cherokee Treaty. Of some of the extraordinary circumstances attending the formation of this treaty we have spoken heretofore.

Mr Clay spoke of the Cherokee treaty ratified at the last session of Congress. No vote of the Senate, since he had been a member, had given him more pain or excited more surprise. Gov. Carroll of Tennessee and Parson Schemerhorn (a disgrace to the pious and honorable profession of which he was a member) had been jointly appointed to treat with the Cherokee nation, composed, according to a report of the Secretary of War, of about 18,000 souls. Governor Carroll could not attend, and the whole business fell into the hands of the Parson exclusively. The Cherokees, in general council in September last, appointed a Committee to treat.—With them he did not treat. Instead of treating with them, for the purchase of the Cherokee country, he made a proclamation that he would at a specified day and place, within the Cherokee country, treat with any of the Cherokees who would attend and treat with him; and all who did not attend should be considered as assenting and bound by the treaty which he might conclude. In the mean time, all practicable means at the command of the American negotiator, were employed to coax and coerce the attendance of the Indians. On the day appointed, out of the eighteen thousand, some five or six hundred including men women and children, only presented themselves, and many of these formed no part of the Cherokees east of the Mississippi alone having right to sell the Cherokee country. With some seventy or eighty Indians, he patched up a treaty and sent it to Washington. It was submitted by the President to the Senate. And it had not been there many weeks before the almost united voice of the Cherokee people was raised against it. Memorial, signed or subcribed with the marks of upwards of sixteen thousand Cherokees, were laid before the Senate, denying the Indian authority upon which the treaty was negotiated, and solemnly protesting against its obligatory force upon the Cherokee people. In spite of these memorials,—in spite of all the opposition which was made by himself and others to the ratification of such a treaty, it was ratified against the votes of fifteen Senators, that of his colleague and himself being of the number. And thus the Cherokees, a people who have been always friendly to the United States, and who were represented at Washington by delegates as civilized, as orderly and decent in their appearance as members of Congress, are stript of their entire country, and the people of the United States are subjected to the payment of five million six hundred thousand dollars. It is proper and just to mention that one Senator who voted for the ratification of the treaty (and others are believed to have acted under the same impressions) declared in his place, that he did not believe the instrument was a treaty; and that he voted for it because he apprehended the Cherokees would be exterminated by the whites if not removed. Mr Clay had believed that no consequences, however deplorable, could justify the ratification of an instrument, as a treaty, which was deficient in the essential requisite of the concurrence of two contracting parties. But he believed, also, that these consequences might have been averted by the proper exercise of the lawful authority of the United States.

NEW PUBLICATIONS.

An Argument for the truth of Christianity, in a Series of Discourses. By I. D. Williamson, Albany, N. Y. New York: P. Price & Co, 1836.

We do not know to what sect the writer of this book belongs. He manifests a Christian temper, and that is worth much. But the book will not satisfy every one who calls himself a Christian; for the author's aim is to prove that '*the important doctrines of Christianity are true*, not merely because they are found in a book claiming a divine origin, but because they correspond with and are sanctioned by the voice of reason, experience and nature speaking through all her works.' This we say will not satisfy all, because there are some Christians who do not acknowledge those to be of their number, who adopt not what they call the *peculiar* doctrines of the Gospel. We suppose the author of this work to be a Universalist. He gives a prominent place indeed to the doctrine of retribution, of *rewards and punishments*, as connected with virtue and vice by an immutable law. But we do not perceive that he regards this law as extending beyond the present life, though he gives no reasons why it should not extend to a future. There is much however to approve in the work. We perceive nothing sectarian in its spirit.

Nature. Boston: James Munroe & Co. 1836.

This is a beautiful production, poetical, philosophical, moral and religious, without the forms of poetry, philosophy, ethics or theology. The leading subject, we should say, is the correspondence between the outward world and the world within; between the things that do appear and the human soul. Man has a higher property in nature, so to speak, than that of any possession of the domain among individuals, or any rule among princes. 'Give me health and a day and I will make the pomp of emperors ridiculous.' So says the writer of 'Nature;' and what is more, his reader going through the beautiful and sublime illustrations of the thought, charges upon it no hyperbole.

We add as the highest excellence of this work of genius, that it is throughout tributary to the purest devotion.

Religion and the Church. By Charles Follen. No. 1. Boston: James Munroe & Co.

This portion of a more extended work contains, first, an answer to the question—What is Religion. It is in the author's view, 'The tendency of the human mind to the Infinite.' He regards religion to be both a natural or inherent principle, and a progress in principle. That it is a progress in principle he illustrates in Christianity from the records themselves, which appeal to human judgment for the learning of sacred truth, and encourage unrestrained freedom in its enlightened decisions. It is alike evident, in his opinion, that religion is a progressive work, from its actual history in the world.

The second chapter of this number contains an answer to the question—'What is Theology.' The answer to this question is grounded on the consideration of Theology as a science, and it is treated in a scientific way. The object of Theology as a science is '*truth*, religious truth.' The means of obtaining it are '*universality*' of inquiry and '*order* or systematic arrangement' in pursuing the inquiry.

We recommend to general attention this begining of Dr Follen. It is preliminary to a series of tracts on practical theology comprising; 'The nature and value of prayer, preaching, and discussion; the influence of poetry, music, painting, statuary, and architecture; the tendency of religious associations, established creeds, symbols and forms of worship: and the advantages of a clergy distinct from the people.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

CHARLES BARRETT, Esq.

Died on the 3d inst. at his family mansion in New Ipswich N. H., Charles Barrett Esq. aged 63.

The subject of this notice had been long and grievously afflicted with great physical debility and mental alienation. Nothing, therefore, can be said respecting his moral and religious feelings. Hence, his faith in God his Father, and in Christ his Savior, must be sought for in his works, which none residing in this town, or who may have occasion to visit it, need be at a loss to find. And, although in an age like the present, distinguished for religious clamor and excitement, good works may not be the most popular, yet, after all, they are the safest and most evangelical mode of manifesting one's faith. He has left behind him to mourn his loss, though not as those who have no hope, an aged and venerable Mother in her 93d year, having now survived all her children—may her latter end be peace: his widowed wife, whose tender and affectionate devotedness to her afflicted husband by day and by night for upwards of two years, is most exemplary and praiseworthy; two sons, one daughter, and several grandchildren. Long may they live to prove a comfort and a blessing to their surviving parent. May they labor to show themselves worthy successors of a worthy Sire; and endeavor to excel him ten fold, in all that is true, just, venerable, pure, benevolent, and of good report.

It is only necessary to add, that the following particulars illustrative of the character of our departed friend, have been furnished by a gentleman of undoubted veracity, for many years intimately accquainted with the deceased, and who enjoys the confidence of the family claiming Christian sympathy.

The character of Mr Barrett as a husband, a father, and a relative, can be duly appreciated only by his family, who are left to mourn his loss. In the circle of his own fire side his memory will be cherished, the qualities of his heart prized, with a depth of feeling which no obituary notice can describe. As a member of society, he occupied a high and influential station. Enterprising, benevolent, and useful, his loss has occasioned a chasm not easily to be filled. His father, the Hon. Charles Barrett, was a farmer and a gentleman on the old English model, and a great benefactor to his native town. His late son, with more ample means, was actuated by the same spirit. By an active use of his own capital, and causing that of others to take the same direction, industry was encouraged, and by him talent and merit were rewarded. Affluent in his circumstances, his house was the seat of generous hospitality. Simple in his manners, the cheerful influence of his presence and the kindness of his temper, were felt and known by his numerous guests. The canse of liberal Christianity, has lost in him an ardent advocate, a zealous and munificent friend. He has left behind him a monument of his generosity and public spirit in the first Unitarian Church in New Ipswich, erected at his own expense. During his long illness no complaint escaped his lips. And such was the equability of his temper, that it has been remarked by many who have known him through life, that he was never seen by them to give way to a single ebullition of wrath. His exit was like the calm serenity of the setting sun. After a useful life, he glided like an infant into the hands of his Creator.

M. H.

INTELLIGENCE.

Removal of the Creeks.—Extract of an official letter from Major General Thomas S. Jessup, dated Tallahassee, Aug. 31, 1886.

'I have the satisfaction to inform you that the principal chief of the Creeks, Hopoethle Yoholo, commenced his journey westward, with a band of about twenty two hundred men, women and children. He will be joined at Watumpka by three or four thousand more; and in the course of two weeks, I think the greater part of the nation will be in motion.'

From the Jacksonville Courier.

Indian Hostilities.—Newmansville still holds out. There are 300, men, women and children huddled together! Husbands and sons have been, some of them near ten months; constantly in arms for their defence. The term of their last service will soon expire—and then will they turn out again? Will they not look to their families, destitute, distressed, fed on the rations of Government, and crowded in a fort, like sheep in a fold, and that too in a hot Southern climate! Sickness, disease, pestilence will, whatever be the salubrity of climate, come dreadfully upon multitudes huddled together, deprived of all comforts of life,—deprived of wholesome air, in any country, in any 'land the sun shines upon.' If no succor comes Newmansville must ere long yield also. It has stood out bravely and we hope will continue to do so, while the least probable advantage can be gained by so doing. St. Augustine, Mandarin, and Black Creek are our frontier Posts. All the country south is in possession of the Indians. Newmansville and Picolata are, as as it were, isolated spots, the enemy on every side. Thus far have their threats been executed, and they are pressing closer and closer upon us. They riot and revel upon the ripening crops and on the cattle left, reluctantly but necessarily left them by our people.

The Creek Indians are joining their ranks. Mr Solomon Warren, who returned on Monday evening last from Tallahassee, tel's us that Middle Florida is in an alarmed state—that the Creeks are passing through in great numbers. He statea that he saw four different gangs of Indians going South.

Col. Mills, who was here a few days for the purpose of arranging the accounts of the 4th Regiment F. M. has returned to Newmansville. He describe the sufferings of the people at that place, to be almost beyond the power of human endurance. In fact the sufferings are beyond endurance, for a great portion sink under them, almost welcoming the approach of death, as relcif from the burden of their miseries.

From the St. Augustine Herald, 31st ult.

On Saturday night last Lieut. John R. Andrew, of Capt. Phillips' company of volunteers, was shot by one of the sentinels stationed on Hanson's plantation. Lt. A. commanded the detachment and an alarm was given, and the Lieutenant went outside the line of sentinels to observe the cause of the alarm, was returning in another direction when he was fired upon by a sentinel. The contents of the musket, one ball and three buckshot passed through his hat. One of the buckshot struck him in his head, flattened and turned edgeways into the skull. The wound is not considered dangerous. No blame is attached to the sentinel.

An express arrived last night from Fort Gilliland, (Newmansville.) It is reported that the Indians have invested the place, and that there is a scarcity of provisions. Col. Crane with commendable promptness has ordered to that point, all the mounted troops that could be spared both regulars and militia, and a supply of provisions to last them until the 1st of November. The Indians are in force, it is said, from 3 to 400. Newmansville is the last remaining post now occupied by our troops in the territory between Black Creek and the Suwannee river. It is distant about 80 miles west of St. Augustine.

Major P. K. Pierce arrived here on Monday last frgm Micanopy via Garey's Ferry. He departed this aftenoon in company with 100 mounted regulars for Newmansville. Capts. Dummett's and Curry's companies of mounted volunteers have also been ordered to march to the same point.

One hundred and sixteen sick and wounded U. S. troops arrived on Monday last from Micanopy via Garey's Ferry in the steamboat; several officers have also arrived. Micanopy has been abandoned and the troops have all been removed to Garey's Ferry. Nothing has been seen or heard of the Indians since the really gallant and handsome affair of the 20th instant.

The Indian War.—The following letter from Gen. Jesup, published in the Globe gives the latest information from the Indian country. It seems that all the Creeks were by the present date to be on their journey, to their new home beyond the Mississippi, with the exception of those who remain as auxiliaries in the Seminole war, and their families. At the same period also the army was expected to be in motion towards Florida, for the purpose of putting an end to the war there.

FROM THE ARMY—OFFICIAL.

HEAD QUARTERS, ARMY OF THE SOUTH,
Montgomery, Ala., Sept. 5, 1836.

Sir: I came hither today to examine into the state of the supplies on hand, and of selecting and forwarding such as may be spared from the service in this country, for the use of the troops destined for Florida.

On my way to this place I passed Wetumpka, where are about three thousand Indians, who are to cross the Coosa today, and to take up their line of march to the westward. Hopoethle Yoholo, whose departure I reported a few days ago, is on his way to the west, with two thousand three hundred of his band, about four thousand will move in a day or two from Talladega, if they have not moved already; and I hope to have the whole nation in motion by the 20th, except the families of some of the warriors who go to Florida, whom I have consented to allow to remain until the warriors return.

Being able to dispense with the services of the Tennessee volunteers, I directed Brig. Gen. Armstrong several days ago to proceed with them to Florida, by easy marches. I this day ordered the regular troops to concentrate at Fort Mitchell and Irwinton; they are dispersed generally in single companies, from Irwinton to Tallahassee, a distance of a hundred and twenty miles; they will be pushed on to Florida about the 20th and I hope to send, under Capt. Lane, from six hundred to a thousend Indian warriors. This force, it the Seminoles can be found, should put an end to the war there in all October.

I have the honor to be, sir, your ob't serv't,

TH. S. JESUP, Maj. Gen. Com.

The Hon. Lewis Cass,
Secretary of War, Washington city.

From the New Orleans Bee, Sept. 3.

Mexico.—We have been favored with the sight of a letter from the Interior of Mexico, in which it is said that a project is on foot to unite the northern states of the Republic of Mexico with the Republic of Texas, under one Independent Government. The letter is dated Zucatecas, July 28, 1836, and states that the disaffection, through the northern provinces of Mexico, is great and still increasing, and speaks of the advantages of an independent state like that of Texas. The states who appear to be in favor of an alliance with Texas are, Tamaulipas, San Luis, Zucatecas, a part of Jalisco, Nuevo Leon, Coahuila, Durango, Sinaloa, Chihuahua, Sonora, the territory of California and New Mexico. The principal object of all these states appears to be that of forming a new republic in connection with Texas.

The division of Mexico is not a new design, and now under the many favorable circumstances, the empty treasury, the distraction reigning through the country, the present situation of Texas, and her inevitable independence, all tend to increase the probability of an alliance between these states possible. The letter shows evidently that much good would be the result of the success of the design. It also confirms the information which we have given of the internal situation of Mexico.

Convention at Worcester.—At the Whig Convention held at Worcester on Wednesday the 14th inst. the following nominations were made:

Daniel Webster, for President.
Francis Granger, for Vice President.
Edward Everett, for Governor.
George Hull for Lieut. Governor.

Nomination of Electors.

For the State at large—
Nathaniel Silsbee, of Salem, and
Edward A. Newton, of Pittsfield.
For Districts
1. Samuel Appleton, of Boston.
2. Leverett Saltonstall, of Salem.
3. Benjamin Walker, of Lowell.
4. Loammi Baldwin, of Charlestown.
5. Joseph G. Kendall, of Worcester.
6. Thomas Longley, of Hawley.
7. Samuel Lee, of Barre.
8. Isaac C. Bates, of Northampton.
9. Bezaleel Taft, of Uxbridge.
10. Howard Lathrop, of Faston.
11. Charles W. Morgan, of New Bedford.
12. Charles J. Holmes, of Rochester.

Daring Escape from the State Prison.—About 2 o'clock last Sunday morning, the officers of the State Prison ware alarmed by the ringing of the Hospital bell; some one immediately went up, and found the alarm proceeded from a sick convict who had called in vain for the assistance of the attendant. On searching the premises it was found that six of the prisoners, with the attendant, had effected their escape by sawing off the bolts of the door leading to the arch, and unlocking the outer-door by means of a false key. The guard room overlooks the Hospital, from which fact it might be supposed that it would have been impossible for any person to have escaped—but the convicts, as it is thought, emerged from the arch precisely at 12 o'clock, the hour appointed for the relief of the guard on duty. The night was quite dark, and they might not have been seen when they descended the steps.—The walls are not guarded after the prisoners are locked up. There were four watch dogs in the yard, but it is believed that they were quieted by giving them a plentiful supply of food. Before leaving the yard the prisoners broke open some of the work shops, and supplied themselves with provisions and such articles of clothing as they could obtain;—in one of the shops they opened a desk, and took from it a pair of pocket pistols. The prison walls are twenty-four feet high, this they scaled at the farthest point from the guard room, but being alarmed, probably by the ringing of the Hospital bell, they dropped a bag of provisions, together with the pocket pistols, and part of their wardrobe, which they had taken from one of the shops, so that some of them probably made their escape in the State Prison uniform.

This bold escape was effected solely through the instrumentality of the acting apothecary or attendant on the sick, Jacob H. Edwards, who has for a long time occupied that situation. The most intelligent and capable person among the convicts is generally selected to fill this office. Edwards was sentenced for life, for the crime of Forgery: he is respectably connected, and was formerly an officer in the Custom House in Vermont. He was a fine-looking man and appeared to be a very inoffensive and humble-looking individual.—Since the escape, the Warden has been informed by one of the prisoners, that Edwards, a short time since, asked him how he should like to get away from prison, and go to Texas. He answered, that he would like very well to get out, but would use no unfair means to accomplish it. It is therefore supposed that the intention of these men was to escape and proceed to Texas forthwith. It is believed that Edwards has, for the last two months, been making preparations for this attempt, and only waited an opportunity to receive the assistance of some one equally daring as himself. If so, his wishes were gratified in meeting with a person named Samuel F. Jordan—a bold, desperate and reckless man, whose whole career has been stained by crime. This individual was admitted to the Hospital the latter part of last week. Another of the refugees is named William Mallard, aged sixty-four, who, out of thirty years of his life, has been incarcerated in prison twenty-eight! Another is a youth, named Seth W. Fogg, 18 years old, who was recently convicted in Lowell of embezzling goods to the amount of $1000, from the dry goods store of Messrs. Norton & Knight, of Lowell. The goods were stolen at various times, packed in cases, and sent around the country, sold at auction, and the proceeds remitted to Fogg, who squandered it mostly among dissolute and abandoned females. He has been in the Hospital ever since his confinement.

We learn that one of the prisoners, soon after he made his escape, went into the house of a brick-maker, not far distant, who, before he was arrested, owed him some money, and with a degree of impudence seldom surpassed demanded a settlement, stating that he wished to make use of the money! Whether the account was liquidated or not, we have not heard.—*Merc. Jour.*

One of the Convicts taken.—Jacob H. Edwards, the principal instigator of the escape of the prisoners from the State Prison on Saturday night last, was taken Monday afternoon in the woods in Saugus, and at night was safely lodged in his old quarters.

Robbery.—The sum of $39,000 in gold, which had been deposited, in a keg, in the Captain's office on board the steamboat Rhode Island, Capt. Thayer, at New York on Monday afternoon, was found, on the arrival of the boat at Providence Tuesday morning, to have been stolen. It was found that the bottom of the keg had been taken out, and the money taken, and the empty keg was replaced in the same situation as before. It is of course unknown in what manner the thief obtained access to the keg, whether by the window or the door of the office. The money belonged to the Fulton Bank of this city. It was insured at the Commonwealth and Ocean offices in this city, but whether against a loss of this kind we are not informed. On the discovery of the robbery near Providence, the boat was detained in the stream, before the passengers landed, and a search was made, but without success. Six or eight passengers landed at Newport, before the robbery was discovered. It is probable that the money was conveyed away, either at that place, or before the boat sailed from New York.

Harlaem Rail Road Tunnel.—Daylight shines through the Tunnel of the Harlaem Rail Road—the miners having met from each end on the morning of the 12th.—The excavation of this tunnel has been a Herculean labor, and has been performed more speedily than could have been expected. It is more than six hundred feet in length. the whole distance through a rock so hard in some places as almost, in the language of the superintendent, 'to defy the temper of the drill'—It has been effected by the unceasing labors of three sets of hands, working eight hours each throughout the twenty-four. It is on the whole a great work and well worth visiting. The Rail Road cars take the passengers from Prince street to within a very short distance of the southern entrance, and the jaunt is made doubly agreeable, by the excellent accommodations at the public house of Mr Nowland, almost directly over the tunnel. The view from this house is one of the most delightful on the island.—*N. Y. Cou. & Enq.*

Making of Salt.—A traveller in the western part of New York, in speaking of the town of Syracuse, says that the qunntity of fine salt made at that place, during the last year amounted to 3,000,000 bushels, independently of large quantities of that article in a coarse state. The business this year, he says, yields a nett profit of about nine cents per bushel, and one company alone will make $200,000. A few years since, the site of the present town of Syracuse was a wilderness, now, beside being the place where the products of the rich county of Onondaga are embarked upon the Canal, it is the point where five rail-roads will terminate. So much for internal improvements. —*Balt. American.*

The Crops. It appears that the crops of wheat and corn at the West, and especially in Indiana, Illinois, and Michigan are abundant, and an average crop in Maryland, Ohio and Pennsylvania, and the whole West and South. In New England, although the frost has injured the corn, the crop of rye, oats, and wheat is better than the average, taking one year with another, and as to hay, there was never before so abundant a crop taken from the ground. Notwithstanding the hue and cry, a good deal of good sound corn will be harvested in this State—all of half a crop, to say the least. It may be for the interest of speculators to cry out scarcity and famine—and there are croakers who will be eternally complaining let the times and the seasons be as they may. But there is abundance of every thing in the country for the sustenance of man and beast—and abundant cause of gratitude to that Providence which has provided that in no event shall seed time and harvest fail.—*New Hampshire Patriot.*

Crops in Indiana.—We are glad to learn from the Madison (Indiana) Banner, of the 27th ult. that the favorable accounts heretofore had from that region as to the recent harvest, are fully confirmed. The Banner states upon the strength of late information from all parts of that state, that the prospect for the crops was highly favorable, and the promise certain of an abundant reward for the toil and labor of the farmer. The Richmond (Indiana) Palladium of the 16th ult. thus confirms what is said by the Banner: 'We are now in the midst of harvest, and seldom has nature yielded a more bounteous return for the labor of the husbandman in this country.'

Vermont.—The Vermont Watchman, of yesterday, reports the votes for Governor in 179 towns to be, for Jennison 17,465, Bradley 13,770—majority 3695. Representatives—72 Van Buren, and 137 anti-Van Buren. Senators—18 Whig, and 12 Van Buren.

Voyage of Discovery.—Capt. Green, of brig Inca, of New Orleans, who arrived at this port on Monday night, from Coquimbo, in the remarkably short passage of seventy days, states that H. B. M. ship Sulphur, and tender, from London, arrived at Valparaiso, in May, on a voyage of discovery, and to make a survey of the Coast of California. It was expected they would be absent from Great Britain five years.

Ordination of Missionaries.—Horace T. Love, and Cephas Pasco were ordained as missionaries to Greece, at Providence Sept. 8th in the First Baptist Meeting-house. The following was the order of Exercises:—Reading the Scriptures by Rev. Prof. Caswell; Introductory Prayer by Rev. Thomas B. Ripley; Sermon by Rev. Baron Stow;—Ordaining Prayer by Rev. Dr. Sharp; Charge by Rev. Dr. Wayland; Right Hand of Fellowship by Rev. Mr. Simonson; after which, Instructions to the Missionaries were read by Rev. Dr. Bolles; Benediction by Mr. Love.

Dedication.—The new church edifice, corner of School and Fifth streets, New Bedford, recently erected by the First Universalist Society, under the pastoral charge of the Rev. J. M. Spear, was dedicated on Wednesday, 7th inst. Sermon by Rev. Hosea Ballou.

Steamboat Disaster.—Wheeling, Sept. 14.—Another Steamboat Disaster occurred on the 8th instant, about fifteen miles above Louisville, on board the Commerce, by the explosion of a boiler, by which one person was known to have been killed, and several blown overboard. This boat had been racing with the Paul Jones, and, having to land a lady, sent her ashore in the yawl, while the boat, for fear of falling behind, proceeded on her journey.—She had not gone much farther before another passenger had to be landed; but as they now had no yawl, they were compelled to run the boat to land. While lying there, instead of letting off steam, they continued to increase it, and, just as the boat put out from shore, one of her boilers burst. In a moment after the explosion took place, many voices were heard from the river, crying for help; but, owing to the confusion inthe boat, the darkness of the night, and the absence of the yawl, no assistance could be rendered to the sufferers. The personal injury was confined to the hands on board and the deck passengers; the number of killed and wounded was not ascertained before our informants, who were passengers, left the boat.—*Gaz.*

Indian Remains.—An interesting discovery was made a few weeks ago by a Mr M'Call, which has given rise to much speculation in Upper Canada. When travelling along the Guelph road, and being about ten or twelve miles distant from Dundas, he was struck with the singularity in shape and appearance of a tolerably large piece of ground. Desirous of ascertaining the cause, he, with the assistance of one of his neighbors, fell to work, removed the earth for about four feet, and found vast quantities of human bones. Subsequently, ten other pits have been opened, and in each there are great numbers of skeletons and Indian cups, kettles, pipes and warlike weapons.

FOREIGN.

French papers have been received to Aug. 8th. They contain no local political news; but speculate about foreign affairs.

One of the Journals says concerning Spain—

We have already announced that government has received news, by telegraph, of an insurrection having taken place at Malaga and Saragossa. The official papers however confirm only the former part of the news. We are certain, notwithstanding, that the French government is already acquainted with the events at Saragossa We believe we can affirm that Gen. San Miguel, supported by the entire corporation of that city and all the military force of the garrison, has resolved to suspend all relations with the government at Madrid, until the convocation of the Constituent Cortes. This declaration filled the inhabitants of Saragossa with enthusiasm and joy. The whole town was brilliantly illuminated. Despatches have been sent to other towns in the Province. The people of Huesca, Jana, and likewise Barbastro, have followed the example of Saragossa. It is probable that Catalonia will soon imitate it. An unsuccessful attempt at insurrection was made at Madrid on the 3d inst. The town was declared in a state of siege.

The Temps says, that the debate in the English House of Commons throws light upon the affair of Texas, and upon the motives of the inhabitants of that country in wishing to separate themselves from Mexico. The Texians are anxious to perpetuate the social anoamly guarenteed by the model republic in its laws, and the latter would like nothing better than to annex the Texas to its other States. The answer of Lord Palmerston is unsatisfactory. England, if it intends to interfere, and prevent the extension of the slave-trade, should do so at once. It is now only that the influence of that country, and of other European Powers, can be of any avail. When the Texas belong to the United States it will be too late.

SUNDAY SCHOOL SOCIETY.

The Annual Report of the Sunday School Society has been sent in small packages to every Sunday School connected with Unitarian Parishes in the United States. It is desired by the Directors of this Society that Gentlemen, whether Clergymen or Laymen, to whom these packages have been directed, although not Superintendents or teachers at the time when received, would have the goodness to see to their distribution among the teachers of the school for which they are designed.

NOTICE.

☞ The Ladies of the Benevolent Association in Rev. Mr Sewall's Society, Danvers, will hold a FAIR on Wednesday, the 28th inst., in the Hall of Mr. Ham's (late Dustin's) Hotel.—A variety of fancy and of useful articles will be offered for sale.

The Hall will be opened at 9 o'clock, and the sale will commence at 10, and be continued through the day.

The proceeds of this Fair will be devoted in part, to the support of a Missionary to the West.

Tickets of admission (at 12 1 2 cents) may be had at the store of Messrs. IVES & PUTNAM, Salem,—and at the door of the Hall on the day of sale,—or of either of the Managers.

Mrs. HAZEN AYER,
Miss REBECCA P. OSBORN,
Miss SUSAN OSBORN,
Miss ELIZABETH LITTLE,
Danvers, Sept 20, 1836. *Managers.*

N. B. Any person having suitable articles to offer at this sale,—and disposed to contribute the proceeds of them to the Missionary fund,—will be pleased to send them to the managers on or before the 28th inst.

MARRIAGES.

In this city by Rev. Dr Lowell, Mr Edward T. Edmands, of Charlestown, to Miss Mary J. Cass, of this city.

In Charlestown, Rev. Joseph T. Massey, of Bellingham, Mass. to Miss Catharine P. Arnold, daughters of the late Deacon Wm. Arnold, of C.

In Worcester, 15th inst. by Rev. Dr Bancroft, Mr Charles C. Chamberlin, of Bangor, to Miss Cordelia M. Felton.

DEATHS.

In this city, on Saturday evening last, Mrs Elizabeth, wife of Mr Elisha Tower, aged 33.—'Blessed are the dead who die in the Lord!'

In this city, 13th inst. Turner Phillips, Esq. 81, formerly President of the old Bank of the United States, and afterwards Chairman of the Selectmen of the town of Boston immediately preceding the adoption of the City Charter, and successively town and City Treasurer. Mr Phillips was one of our most intelligent and respectable citizens, and has held various offices of trust and responsibility, both in the public service, and in private associations.

In Nantucket, 14th inst. suddenly, Rev. Jotham Waterman, 62. Mr W. was a graduate of Harvard University of 1799, and for 15 years he labored with a Congregational Society at Barnstable.

At Staten Island, Col. Aaron Burr, 81. He was the third Vice President of the U. S., but has for many years lived in obscurity.

In New-Echota, Cherokee Nation, 15th ult. Mrs Harriet, wife of Elias Boudinot, native Indian missionary, aged about 35, formerly of Cornwall, Conn.

In Leyden, 11th inst. Benj. Morgan, M. D. in his 84th year, in which he had lived and practised medicine for more than 50 years.

In St. Louis, Mo. Aug. 31, Mr John S. Rundlet, merchant, son of James Rundlet, of Portsmouth, N. H. 31.

SCENES and Characters illustrating Christian Truth. Complete in six numbers.

"We know of no previous work, in our own country certainly, which has so happily presented and illustrated important religious truth, under forms of interesting narrative, and adorned with the graces of cultivated composition. 'Their beauty makes us glad.' "—*Christian Examiner.*

"They should be read. Whoever contributes at all to circulate them, does good to the public."—*Boston Daily Adv.*

No. I.—TRIAL AND SELF-DISCIPLINE. By the Author of 'James Talbot,' 'The Factory Girl,' &c.

"An admirable book to put into hands of the afflicted and distressed. * * * We should not know what to think of the person, who should read it faithfully through, and not feel improved by the perusal."—*Christian Examiner.*

No. II.—THE SKEPTIC. By the Author of 'The Well-Spent Hour,' 'Words of Truth,' &c.

"This is an admirable little book, which no one will dip into without reading through, and no one will read through without being improved and delighted."—*Boston Observer.*

No. III.—HOME. By the Author of 'Redwood,' 'Hope Leslie,' &c.

"We hope that this book will be in everybody's hands, and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to practical purposes of life."—*Salem Gazette.*

No. IV.—GLEAMS OF TRUTH or Scenes from Real Life. By Joseph Tuckerman.

"The most creative imagination could not have conceived more striking and consistent illustrations of Christian character, than are here presented for us to admire and imitate."—*Boston Observer.*

No. V.—THE BACKSLIDER. By * * *

"This is a sad and agonizing tale, but it is full of interest and of moral and religious instruction. * * * Let it be read. It must be felt. It must do good."—*Christian Register*

No. VI.—ALFRED: by the Author of 'Sophia Morton,' 'Trials of a School Girl,' &c:—and THE BETTER PART, by the same Author.

Published by JAMES MUNROE & CO. 134 Washington street. tf s 24

NEW BOOKS.

THE Paricide, by the Author of Miserimus
Tales of Fashion and Reality by Miss Beauclerks
Slater's Memoirs
Just received by JAMES MUNROE & CO 134 Washington st. s 24

PRIZE ESSAY. Mammon or Covetousness, the Sin of the Christian Church, by Rev. John Harris, author of Great Teacher, for sale by JAMES MUNROE & CO. 134 Washington st. s 24

MERCHANT'S CLERK. Just received by JAMES MUNROE & CO., Merchant's Clerk and other Tales, by Samuel Warren, L.L. D. author of Diary of a Physician. 134 Washington st. s 24

PLUTARCH'S LIVES, new edition. Translated out of the original Greek, with notes, critical and historical, and a Life of Plutarch, by John and Wm. Langhorn, new edition, corrected and revised; just received by JAMES MUNROE & CO. 134 Washington st. s 24

ENGLISH BOOKS.

THE Prose Works of Sir Walter Scott
Views in the Tyrol, No. 10
Wanderings through Wales, part 11
Heath's Gallery of British Engravings, part 20
Just received by JAMES MUNROE & CO. 134 Washington st. s 24

NEW ANNUALS FOR 1837.

THE Violet or Juvenile Souvenir, edited by Miss Leslie, with six engravings on steel
The Gift, edited by Miss Leslie, 10 splendid engravings on steel
The Pearl, splendid Mezzotinto engravings
The Christmas Box
The Token, edited by S. G. Goodrich, splendid steel engravings.
Received and for sale by JAMES MUNROE & CO. 134 Washington st. s 24

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

SUNDAY SCHOOL TEACHER. NO 3.

JUST published by the subscriber, 'The Sunday School Teacher and children's Friend,' No. 3, for September 1836. This number contains an engraving of the Warren St. Chapel, also an article containing an account of that church, dedicated to the religious and moral improvement of children, with a description of its internal arrangement.

The following Resolution, at a general meeting of Sunday School teachers and others, connected with the Unitarian Congregations in Worcester County, Mass. will be sufficient to show the decided approbation in favor of this little work.

Resolved, that we highly approve of the publication called 'The Sunday School Teacher and Children's Friend,' and will use our influence to obtain for it subscribers, and will occasionally contribute to its pages.'

The resolution was seconded by Rev. Mr Allen of Northborough, who spoke in favor of the publication.

Subscription $1. 50 per year.

BENJ. H. GREENE, *Publisher*,
124 Washington, corner of Water Street.

For sale as above,
Parkhurst's Hebrew and English Lexicon, without points.—London Edition.

On hand a very extensive assortment of Books for Sunday School Libaries—also Theological and miscellaneous Books.

LATIN PHRASE BOOK, consisting of Colloquial Phrases and Dialogues, intended to facilitate the study of the Latin Language: to which is added a list of Geographical and other Proper Names systematically arranged, by a teacher, Boston.

This is a very useful elementary work; and though concerned apparently about small matters, it is, both in its conception and arrangement, founded in true philosophy. It is usefui for the aid and encouragement it affords to young students in interpreting familiar and idomatic phrases relating to modes of address, to times and seasons, to customs, occupation, &c. Phrases which, literally interpreted, if they do not sometimes convey a false sense, are either unintelligible, or obscure, or stiff and ungraceful. It is such a book as we are glad to see and to recommend. Published and for sale by JAMES MUNROE & CO.
s 17

RELIGION and the Church, by Charles Follen. This day published by JAMES MUNROE & Co. Religion and the Church, by Charles Follen. No. 1. Boston Bookstore 134 Washington st. s 17

NEW BOOKS.

JUST received by JAMES MUNROE & CO.,
Ratlin the Reefer, by Marryatt
Skimmings by Capt. Hall
Maria Monk Exposed with an account of her life
The Token and Atlantic Souvenir for 1837
Boston Bookstore 134 Washington st. s 17

MILFORD ACADEMY.

This institution for the instruction of young gentlemen will be opened on Wednesday next—Sept. 7th under the superintendence of Mr Samuel D. Darling, a graduate of Williams College, as principal.

Tuition in English branches will be $3, per term 11 weeks. For the languages $4. Pupils will be received for half the term, or less, at one half the tuition per term. For more than half, the whole tuition will be expected. Pupils will be boarded in families upon reasonable terms.

Mr Darling brings a good recommendation from the faculty of the College, where he has just graduated.

The situation of this Academy is pleasant and the house convenient; and we hope that young gentlemen may here prosecute their studies agreeably and advantageously.

S. R. LIVERMORE,
JOHN WALLACE,
RICHARD WILLIAMS
ABIEL LOVEJOY,
DAVID LECOMBE,
} *Trustees,*

Milford N. H. August 31. 1836.

F

POETRY.

FOR THE REGISTER AND OBSERVER.

HYMN,

At the laying of a Corner-stone.

Oh, Father! aid us with thy might,
With thine own counsel guide us right.
Vain must all human efforts be,
Our Hope and Faith mount up to Thee.

Thy servant at the altar stands,
And lifts in earnest prayer his hands,—
Send down from Heaven the holy fire
Till back to Heaven the flame aspire.

A multitude of souls here wait
To see thine earthly temple-gate,
Thy spirit move, and make *them* rise
Temples eternal for the skies.

The wandering, troubled, tempted poor
Find rest, joy, strength, at this thy door;
Sinners, from their hard slavery won,
Live princes, heirs, with Christ, thy Son.

From every eye, from every heart
The blaze of worldly things depart.
All eyes the crowns in heaven behold,
All hearts gain greater wealth than gold.

Oh, hear us,—bless us,—God above!
Cheer our faint minds with quickening love;
Help our weak toil with thy strong will,—
Our work begun, do Thou fulfill.

C. A. B.

MISCELLANEOUS.

THE POSSIBLE FERTILITY AND POPULATION OF THE EARTH.

The capabilities of the earth, like the powers of the human intellect, can never be accurately measured, until they are brought by different exigencies to the highest possible state of cultivation. While the earth will yield all wished-for products under an easy and moderate culture, and while man can attain to the highest intellectual eminence to which he aspires, without a vigorous effort, nobler and more efficient energies will never be put forth. With regard to the earth, such has not been the case. Population has not as yet pressed so hard upon the means of subsistence, as to induce a general attention to the promotion of agriculture. The more feasible soils alone have produced not only the necessaries, but even the luxuries of life, while other soils that might be made equally productive have remained an uncultivated waste. Even in the populous kingdom of Great Britain, it is estimated that about one-third of the whole territory is totally neglected—a very large portion of which is susceptible of the highest degree of fertility.

Taking into consideration these facts, together with the very large proportion of the earth's surface over which the wild beast roams uncontrolled, and the numerous tracts tenanted only by the uncultivated savage; reflecting, too, upon the rapid progress of the arts and sciences, whose happy influences are destined to pervade every department of industry in civilized life, where shall we place the bounds, which the fecundity of vegetable nature will not overleap? Were we disposed to give ourselves up to the direction of a vivid and playful imagination, in all her wild and visionary flights she could scarcely carry us beyond the point to which a cool and well-informed judgment would lead us. But when all the waste places of the earth shall have been reclaimed and brought into successful cultivation, when industry, genius and science shall have exhausted all their resources in aiding the prolific efforts of nature for our sustentation upon her generous domain, even then the means of human subsistence will not have reached their ultimate limit. The vast extent of ocean, being two thirds of the whole surface of the globe, is full of life and food for man; and, however great our draught upon this resource, no sensible diminution of it can ever be produced.

Such is a faint delineation of the wise provisions made for human subsistence; and the direct tendency of population is to increase to the greatest possible extent within the limits of these provisions. Allowing then all the moral checks which now impede the progress of the human species to remain in full force, and it is almost beyond the utmost stretch of human conception to conceive of the number of intelligent beings that may finally subsist upon this earth. But these moral checks melt away on the approach of civilization and freedom. The artificial distinctions which have existed in society, and which have raised some to fame and opulence without merit, and compelled others to creep in the dust for no crime, are fast fading from our view. A reform has commenced which, if thorough in its operation, cannot fail to raise man to the dignity of his nature, and to diffuse happiness and prosperity throughout the habitative globe.

In China, according to the best authorities, notwithstanding she has hardly emerged from a state of barbarism, four hundred persons subsist upon a square mile. Now, supposing that people could avail themselves of all the improvements which civilization and refinement would not fail to introduce among them, is it an extravagant estimate, that five persons may subsist where only two do at present? If not, then each square mile is sufficient for the sustentation of one thousand persons, and the whole earth, being sixty-five millions of square miles in surface, for that of sixty-five thousand millions. It may perhaps be thought that a reduction should be made, in consequence of the unconquerable sterility of the polar regions—but, upon a moderate calculation, the resources of the ocean will afford an ample compensation for all loss on that account, and moreover support a population equal to one half of the whole earth—which will swell our former etimate to the enormous amount of one hundred thousand millions of inhabitants—more than one hundred times the aggregate of the present population of the world. And even this computation presumes not upon discoveries hereafter to be made.

Under all these circumstances, how cheering is a prospect we glance into the scenes of futurity! The way is there paving for the fullest intellectual development, for the most noble efforts of enterprise, and for the boldest flights of genius. The heart of the philanthropist swells with rapture, as he sees mankind gradually, but steadily, approaching to that goal of perfection where the sun of science shines with unceasing splendor, and where the banner of freedom perennially waves over an immense happy population.

THE SAILOR TURNED PREACHER.

As related by the Rev. Mr. Chapman, agent of the British Seamen's Friend Society.

A sailor, who had lost a leg, an arm, an eye, and nearly half his face, in fighting on board a man of war, was a wicked, drunken man, and was considered a pest of the place in which he lived, and where he was supported at the public expense. A Christian lady became interested in his welfare, and through her instrumentality he was converted to God. But when he applied for admission into the church, so desperate had his case been considered, they were afraid for a long time to admit him. At length, convinced of the reality of the change, they welcomed him as a brother, and raised a subscription to enable him to live more comfortably. Mr. C. hearing of his case, visited him, and found him living in a small house which the liberality of his Christian friends had enabled him to build. After some conversation, in which he thankfully ascribed all his comforts to Christianity, Mr. C. asked him why his house was built in such an awkward shape; for he noticed that it was all one-sided, like its owner. He said he had a reason for it which he must guess. He could not, however, till on looking over the house he saw one of the rooms of considerable size fitted up like a chapel.

'And so you have a meeting house here?' said Mr C.

'Yes,' said the sailor, 'I have a meeting house, and a good many folks come here to meeting.'

'But who preaches for you?'

'O, you must guess that too.'

Mr. C. assured him that he could not.

'Why, sir, I ask any good minister that comes along: won't you preach for us?'

'I cannot, for I am engaged to address a public meeting this evening in the neighboring town.'

'There, that's just what they all tell me; and so because nobody else will preach for me, I'm obliged to preach, or rather exhort, myself.'

'And can you read?' said Mr. C.

'Yes, sir; but I did not know a letter till after I was forty years old. I used to go to meeting, and I always minded that when the minister read, it suited me, and my mind felt the better for it;—but when he talked, I did not feel so well. So I asked him one day why it was so? and he told me that when he read, it was God Almighty's own words that I heard; but when he talked, it was only his own words. No wonder God Almighty's own words gave me more good than a man's! So I thought I'd learn to read them for myself; and a kind little boy, that lives close by, said he would show me. By and by, I got me a Bible, and made out to spell the easy words. I read, 'God so loved the world that he gave his only—' but the letters in the next word were so long and crooked that they puzzled me; but after a while I made it out and read 'his only begotten Son, that—' but I could'nt get over the next word. So I asked the little boy, and he read 'that whosoever believeth in him should not perish but have everlasting life.' Boy, said I, what does that *whosoever* mean? It means any one. Are you sure it means any one? He said he was, and asked another boy, who said it was true. Well, said I, if *whosoever* means *any one*, and God Almighty says that any one may be saved, then any one may tell of it, at least to his neighbors; and it's my duty to tell them of it. So I began to tell all who would come to hear, as well as I could, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;' and I thank God that many have believed on him here.'

Thus the labors of this poor mutilated sailor in his little chapel, have been blessed to the conversion of many souls; and himself, instead of being a pest to society, has become one of the most useful men living. May we not add the pious wish of Moses, that in this simple and unobtrusive way, 'Would to God that all the Lord's people were prophets.'

OIL FOUNTAIN IN AMERICA.

About ten years since, during the process of making an Artesian well near Burksville, Kentucky, for a supply of salt water, and having gone through a bed of solid rock to a depth of more than 200 feet, they opened a spring of pure oil, which immediately threw up a constant jet, which rose to a height of twelve feet above the surface of the soil. Though the force of the jet diminished a little in a few minutes after the first eruption, which was supposed to be equal to 75 gallons a minute it continued for several days without interruption. The spring is situated near the mouth, and on the borders of a little creek which discharges its waters into the Cumberland river. The oil thrown up in this way spreads over and floats to a great distance on the surface of the water. Several inhabitants below on the coast, curious to know if this oil, or rather this bitumen, possessed inflammable properties, applied to it a torch. With the rapidity of lightening, this substance took fire, and the inhabitants witnessed the singular spectacle of a river on fire, and the flames rising to the most rocky heights, and reaching the summits of the trees to the great terror and real danger of the people in the surrounding country. This oil, or bitumen, is very inflammable and produces a light as pure and as brilliant as that derived from gas. Its other properties were at first unknown, but a certain quantity having been put in a barrel, it was soon perceived that it had almost entirely passed into a fluid state. This substance is so volatile, that it is impossible to shut it up in wooden casks, and it contains such a quantity of gas, that it often causes the vessels which contain it to burst, if they are hermetically sealed. Its color is green, but on exposure to the air, it takes a brown color. This substance is exceedingly volatile, has a sour and indefinable odour, and the taste of the essence of tar.

For a short time after the discovery of the spring, a small quantity of oil came when they were pumping for salt water, which gave rise to the idea, that it might always be drawn up by means of the pumps. No attempt however to obtain it except from a spontaneous jet, has been successful. During the last six years, there have been two emissions by a spontaneous jet. The last began the 4th of July, 1835, and lasted about six weeks, during which time, they collected about 20 barrels of oil. When the spring sends up this jet of oil and salt water, (with which it is always combined,) it is undoubtedly thrown into the body of the pump by the force of the gas which is trying to disengage itself, and forced up to a height of more than 200 feet, and from thence flows by the upper orifice into a covered trough, where the water separating from the oil, sinks to the bottom, and the latter floats upon the top. A heavy noise, resembling distant thunder, accompanied the throwing up of the oil, whilst the gas, which is very visible at the opening at the top of the pump, causes all strangers who are passing, to ask what is on fire.

Soon after the discovery of this spring, it was thought that the oil possessed some medicinal virtues. This idea led a great many people to make trial of it in various cases. Those who have tested its medicinal powers, recommend it to be used for rheumatism, pulmonary consumption, dyspepsia, bilious cholic, cuts, wounds, and in general all diseases of the skin. It is said that it gives relief in five minutes after its application to burns, and that it may be made use of as a specific in cases of cholic—also in excorintions and every species of disease of horses. It has received the name of American Oil, and of late years has enjoyed great reputation in the States of Kentucky and Ohio.

REV. J. L POMEROY'S WILL.

This Will, about which something has been said in the newspapers, was approved last week by the Court of Probate for this county. Its validity was not called in question, nor was an appeal taken from the decree approving the same. We have had access to the Will at the Probate Office, and give the following abstract of the provisions contained in it:—

The Will was made in August, 1832. After giving his library to his friend the Rev. T. Shipman, of Southbury, Ct.; three legacies follow of $500 each, viz, one to the family of Jonathan Boardman, deceased, his wife's brother—one to his brother Col. Seth Pomeroy—and one to Miss Martha Billings. Four legacies are then given of $1000 each, severally to the following benevolent societies—the American Bible Society, American Education Society, American Colonization Society, and the American Home Missionary Society, 'to be retained as a fund, or expended immediately, as the societies shall judge best calculated to promote the intended object.' The above legacies amounting in the aggregate to $5,500, are to be paid within two years after his discease, 'or as soon as the Executors can collect the money and settle the business.'

The following is the most important clause, inasmuch as it affects much the largest portion of the estate. 'The residue of my property, real and personal, I give to my wife, with full power to do with it as she pleases; but whatever she may die possessed of, unless she should otherwise order, I would have equally divided to the several societies, to which by this my will and testament, I have made specific bequests.' Mrs Pomeroy died during the lifetime of her husband, so that a question may possibly arise hereafter, as to the legal construction of the above clause—whether the residue of the property shall go to the above societies, or as a lapsed legacy, (as it is termed in law,) to the heirs at law of the deceased, (some 40 or 50 collateral relatives,) the last part of the clause being construed not as an absolute bequest of the property to said societies, but merely as an expression of the wish of the testator, as to its final disposition. The estate, it is supposed, will amount to twenty-five or thirty thousand dollars.

Mr David S. Whitney, of Northampton, is the Executor of the Will.—*Springfield Gaz.*

[From the Salem Gazette.]

INTERESTING NATURAL PHENOMENON.

On Wednesday before the last, Aug. 24, I had the good fortune to witness, in conjunction with several friends, the most splendid mirage I ever beheld. This interesting spectacle known under the names of the Spectre of the Brocken, Fata Morgana, and Spectre Ships, is much more frequent than is generally supposed, and though now divested of its supernatural character by the searching scrutiny of science, is yet an object of intense delight to the philosopher and the lovers of nature. It was as an object of superstition among the early American colonists, and has been happily seized upon by Washington Irving, in his beautiful description of the storm ship. Baron Humboldt, in his Travels in South America, describes a very curious mirage, in which cows were seen at a great height in the air. Scoresby, during a voyage to Greenland in 1822, says that having seen an inverted image of a ship in the air, he examined it with a telescope, and found it to be his father's ship, the Fame, and immediately announced it to the officer of the watch. Many more interesting instances of a similar nature might be mentioned, but I hasten to describe the one we witnessed. The phenomenon is more interesting, as it differs from any on record. It was all seen from the verandah of the New Cove House, near Phillips's Beach. The day was unusually clear and pleasant, and we were on the lookout for the aerial images, as one of our party had seen them on a similar day, a few weeks before. Towards 3 o'clock, P. M., the shore south of Nahant, known as the South Shore, began to loom, and in a few minutes the mirage was upon the coast for leagues, and the Flying Dutchman, the terror of sailors, was before us in all its beauty. That part of the coast nearest to us, appeared to the naked eye to rise to a great height, and looked as if it were formed by immense perpendicular sand cliffs. On examining it with a glass, double images of all discernible objects were beautifully distinct. If a house was seen at the foot of the cliff, directly above it and at the top of the cliff, was also seen an erect image of the house, having as perfect outlines as the real object.

On following the coast towards its most distant part, the mirage assumed a different and more interesting character. The extreme visible coast seemed projected and hanging over the sea for miles, without foundation. It looked as if the sea had washed away its basis, and left its upper portion dangling in mid air. By the telescope, this was found to be the inverted image of the coast below the horizon and perhaps many miles beyond the limit of direct vision. The tops of the trees were just dipping into the sea, and above them a small boat was seen sailing in the shrubbery. Presently the hitherto hidden coast rose from the waves, and now it looked as if it had been cleft by some mighty effort and the light of heaven were shining through the chasm.—Trees were seen corresponding to the inverted images above, and the little boat was seen sailing near the coast. Following this image out to sea, something like a balloon was seen floating in the air, but by the glass it was found to be the inverted image of a sloop under sail and below the horizon. Vessels of all descriptions were seen sailing in the air with their hulls uppermost, in some instances the real objects not being visible, and in others being blended with the image so as to make a vessel of twice the ordinary height.—Sometimes the image met the object vessel at the top of its mast, and at others was high in the air above it. The phenomenon lasted above an hour, with a constantly varying character.

The mirage is doubtless the origin of the Flying Dutchman, and under a variety of forms was a source of superstitious terror until within the last fifty years, since which time it has become an object of scientific investigation, and is now reduced to definite laws, and can be produced at pleasure on a small scale. It is the effect of a double refraction through a stratum of air of irregular density. Those who are interested in the subject will better understand it by referring to Brewster's Letters on Natural Magic, as it is there explained by plates.

C. G. P.

[From the Daily Advertiser.]

RETURN OE AN OLD MAN TO HIS NATIVE PLACE.

Half a century and four years since, the writer was born in the town of Newburyport, on the picturesque banks of the Merrimack. Here the Kyasarge, Agamenticus and others of our sublime mountains, may be seen; and far above the high cultured vale of the river the superb summits of Powow, Pipestave, Prospect, and other heights, soar in grandeur aloft, and crown its innumerable charms with characteristic magnificence.

These elevated heights here cast their lengthened shadows abroad over the boundless ocean, earliest greet the weary mariner returning to the shore, and are reflected back by the bright mirror of pellucid water into which the river expands itself at the foot of the town. From this point, the elegant and tasteful buildings ascend in regular and elevated gradation to the distinguished crest of land, denominated High street. Here quickly flew our early days in joyous sports, romantic anticipations, and fairy dreams of childhood, in the midst of a society distinguished for every excellence, and to which the highest zest was added by the social refinement, and lively captivating grace of numerous French emigrants. In boundless confidence which dreamed not of a bare possibility of peril far or near, our heart moored itself, with its tenderest fibres, to all the interesting objects of nature, art, and society, parents, friends and associates. Ignarus mali, we imagined we had found a Heaven on earth, which Providence has ordained is never to be enjoyed, but to be earned on this side of the grave. With the suddenness of lightning we were overwhelmed in dread calamity. A fatal, unsparing pestilence, which walked in darkness and destroyed at noonday, swept over our happy town; the angel of death stood in the midst of us, and half our family, with the adored head of it, lay low. As though subjected to the primal curse, we were driven from our Paradise, to wander over the face of the earth. The heart, deep rooted to its native soil, was plucked up with a violence, which left its bleeding fibres behind. Like Virgil's cornel, 'ruptis radicibus'—liquuntur sanguine guttæ.'

After the wanderings of half a century in various parts of the world, and like the dove sent from the Ark, who found no rest for the sole of her foot, we resolved to wander at last to the much loved spot of our nativity, to the ever cherished friends of boyhood, if happily any of them might be found to exist. Some of the dearest of them we readily discovered in the Capital, for the misfortunes of our native place have scattered her progeny to every quarter of the globe, and these we invited to participate in our promised enjoyment. Three of them, however, instead of leisure to turn children again like ourselves, had been already converted into groups of their own grand-children, with many of whom we found them surrounded. A, was fully enlisted as an affectionate volunteer in the ca es of her friends. B, had the care of pupils, which from her most amiable, delicate, and scrupulous sensibility, was, in her correct mind, a cure of souls. C, would follow if he could, but with daring emprise he had usurped the trident of our river God, dammed her whole water across, and compelled her, how wild and bounding soever, to carry on the manufactories of the American Manchester. The road to the river he had bridged with granite and iron, and not content with this, had pursued his course almost to the Antipodes, to invade the dominion of the Gnomes and Sylphs of Pennsylvania, where he had dived into the profoundest abysses of earth, to pluck rail road iron, with which were to be bridged the whole western, if not the eastern continent besides. He promised us this should be his last great undertaking, and if we would wait till it was accomplished, he would accompany us with pleasure. But we could not, like him, forget that enterprise and ambition grow with what they feed on, and we were too old to procrastinate. Deeper still was D's regret he could not go; but chancery processes, involving immense amounts, forbade. All of them, however, combined to persuade us to prosecute our intent. Jealousy imagined a lurking smile which seemed to say, like the horse to the truant, 'I scorn to be idle, the noble horse said.' But undaunted we persevered, well convinced we had ample warrant from scripture to enjoy, at our age, one short jubilee at last.

We inquired in Boston as of yore for Peabody's tavern, but found every one at fault. Without difficulty however we discovered the ancient eastern house, and demanded, on what day of the week Stavers's Portsmouth stage went to Newburyport. Of Stavers and his stage, as of Peabody, all were profoundly ignorant, though an antiquarian of the establishment imagined he had heard of such a man. We learned that almost hourly a stage proceeded to our destination: embarked accordingly, and landed in the evening at the seat of our old Aunt H. We seated ourselves as of old at the hospitable table, and partook, precisely as we had done fifty years before, of the sweetmeats so kindly offered us. Our Aunt and old Boston, the tottering black, did not make their appearance, but it was the hour for feeble age to retire, and we might well expect them till morning. We enjoyed the calm repose of infancy, and repaired to the garden in the morning, to pluck from the very trees we had half a century before, the luscious pears which to us had never been forbidden fruit. And we gathered here again the queen of flowers, as erst we had done to present to the young and bright eyed Houris at the dancing school of the accomplished Renard. Here then we were at home; we had touched our natal soil and were young again. If it was a dream, it was something better than those of night or day, for it was composed of indubitable facts, of which the expedient of biting our thumb was far from disabusing us. Like the man at Athens, who believed himself the owner of every ship in the harbor, we fully enjoyed the luxury of our belief, and when at last we were cured of our misconception, we complained like him, that we had not been permitted to enjoy so dear a delusion. On the appearance of our landlord however with his bill, we were readily convinced that we had reckoned without our host, and had omitted in our calculation a half a century of years, as sufficiently appeared from our bald grey head and spectacles on nose. We assured him he had not charged enough for the pleasure we had enjoyed, and readily agreed to make every cent of his bill a moidore if he would but restore the sweet vision again.

SENEX.

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Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

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WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

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Cambridge, July 4th, 1836.

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